

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

MR. E. A. LEATHAM, AND THE *TI*MES.

MR. LEATHAM, M.P. for Huddersfield, has been laying the foundation-stone of a new Baptist Chapel in the borough which he represents. In conformity with the custom usually observed on such occasions, he prefaced the ceremonial act by a few observations, and subsequently attended and spoke at a meeting of the friends interested in the transaction, held in the evening, for the sake of better accommodation, in a Methodist Free Church. One might naturally take for granted that the hon. gentleman, in consideration of the relationship in which he stands towards his constituents, might venture upon this service without exciting hostile criticism. But Mr. Leatham is a Quaker. He is also a politician of the advanced Liberal school; and, above all, he is one of the foremost of those members of the Legislature who aim at liberating the State Church from the political bondage which is making it intolerable to not a few of its members. It is not surprising, therefore, that, in discharge of the duties devolved upon him by the occasion, he adopted a line of remark vindicatory of the position which he had consented to assume, and illustrative of the principles which that position might be taken to assert. The strain of his address at the laying of the foundation-stone, and of the speech which he afterwards delivered at the public meeting, was in complete harmony with the object which he assisted in promoting. He was brief—a great recommendation at such ceremonies; he was modest in his tone, and catholic in his spirit. But he was also pertinent to all the accompanying and surrounding circumstances, which is not invariably the case when these formalities have to be gone through. Mr. Leatham took advantage of the position in which he had been placed to give expression to one or two broad truths naturally suggested by it; and, as it certainly struck us in reading the report, thoughtfully as well as gracefully performed the part which had been assigned to him.

The *Times* seldom or never lets go by an opportunity of showing its enmity to Mr. Leatham. Accordingly, the leading journal on Thursday last criticised, in a sneering vein, the part which the honourable member had taken on the occasion referred to. If ever article was written "to

order," this must have been, and the instruction given to the writer must have resembled that endorsed by a solicitor on a brief handed over to counsel—"No merits, but abuse the plaintiff." It is quite amusing to observe the pains at which the scribe has been to carry into effect the instruction of his superior. He cannot find a handle suited to the purpose which he has in view; or, to change the figure, he sniffs, like one of the canine species, and sniffs about and around the object upon which he seeks to get a grip, but cannot even ostensibly effect his purpose. We have seldom seen—we will not say merely in the *Times*, but in any newspaper of a respectable standing—such a tissue of unmitigated rubbish. Everything offends the writer. Every act done, every explanation given, every metaphor used, every principle enunciated, every prospective view of what may be anticipated from present antagonisms—all is nought. Mr. Leatham, as a professed member of the Society of Friends, was out of place in rendering service to Baptists; still more so, in rendering part of that service in a Methodist Free Church. As a politician he ventured into strange company when he mingled with philanthropists and religious men. As a professedly religious man, it was out of character that he should be aggressive in his politics. He, his address and speech, his catholicity, and earnestness, were one and all open to suspicion, and the sole motive by which he and his audience could be imagined to be moved was enmity to the Church of England.

Now, we have not the smallest intention of controverting stuff like this. We leave it to the judgment of intelligent opponents in any religious community whatever. There is no serious purpose behind it. It is probably a forced contribution, and, as such, below criticism. But we must not allow certain sentiments aptly and forcibly put forward by Mr. Leatham, to be driven out of mind by the subsidised nonsense contained in the editorial columns of the *Times*. We must not permit ourselves to suspect that there are no such things as "justice," "benevolence," and "religion," because a newspaper writer chooses to represent them as above the reach of mortal man. We cannot consent to disregard such motives to action, simply because they may be written down as mere pretence; or, at any rate, as the outcome of fanaticism, by those who do not seem to appreciate them. Mr. Leatham claimed to be serving God in conscientiously serving his generation by political means. "Love of justice," he said, was akin to "love of God," and he who from right motives sought to promote the ascendancy of the former might claim, to some extent, to stimulate the latter. Political conflicts waged in a religious spirit do not necessarily sully the inward character of him who takes up the duty of sustaining them. Addressing himself to those who have been nicknamed "political Dissenters," Mr. Leatham said, "If, then, our Dissent is to rise to its full height, it must be political; and if our politics are not to fall below their true level, they must be religious—they must be penetrated through and through by the spirit of our religion." This is a noble truth, nobly expressed, and no cynical criticism can overlay its essential and inherent force.

But Mr. Leatham thinks that the time is

close at hand when politicians will be divided into two great parties—those who are in favour of a Bond Church, and those who are in favour of a Free Church. "Hinc illæ lachrymae." This it is which has roused the wrath of the *Times*. The prospect is too distinct to be ignored, but as long as possible the West-end clubs will ignore it. Mr. Leatham is found fault with for believing that what he hears in all circles of society is becoming a prevalent opinion. Members of political clubs may just as reasonably be condemned for disbelieving everything which they are anxious to exclude from their cognisance. What has occurred before will occur again. The flood will at last burst its barriers, and political society, with feigned or real surprise, will ask, "Who would have thought it?"

## INDIRECT RESULTS OF THE REVIVAL MOVEMENT.

Apart from its strictly spiritual bearings, there are various aspects of the movement now being carried on in this country by the American evangelists which are well worthy of careful study. As to the ultimate effect on our religious life it may be premature to pronounce a definite opinion. It is a law of human nature that, with rare exceptions, reaction follows any great excitement of the feelings in proportion as they are stirred. But Messrs. Moody and Sankey do not cultivate sensationalism. Neither the preaching of the one, nor the singing of the other, is calculated to evoke extreme excitement. And with great sagacity they labour to turn at once into the channel of active service the emotions they may arouse. Moreover, in the various places they have visited, notably in Dublin, Edinburgh, Glasgow, Birmingham, and Liverpool, the religious awakening they have been the instruments of bringing about has not, according to trustworthy evidence, subsided on their departure, but has been more or less utilised by the various religious communions. Nevertheless, hardly sufficient time has elapsed to test the permanence of the results from a purely spiritual point of view.

The immediate popularity of Messrs. Moody and Sankey has, no doubt, been promoted both by a certain preparedness of the public mind, and by not a few special circumstances. It is easy to believe, with Mr. Haweis, that the reaction against the materialistic tendencies of the age—against the disposition to test everything by means of scientific formulas—has paved the way for their favourable reception. Negative beliefs and philosophic dogmas which fail to satisfy the spiritual aspirations of man, or to furnish any sure guidance amid the vicissitudes of life, can never, spite of the progress of culture and the widening range of knowledge, be embraced by the mass of the community. Indeed, there is many a Rationalist who would fain provide for his children a religious training in which he himself has small personal faith. All, or nearly all, of us shrink from placing ourselves outside the range of those unseen spiritual influences which are felt to meet the cravings of the human soul. Then the visit to London was on the *crescendo* scale. Our American friends were heralded with a fame already secured in the provinces. A further and obvious cause of the popularity of the type of revivalism which now obtains, is the stereotyped form into which regular religious ministrations hardly fail to crystallise. We cannot indeed reasonably expect perennial novelty in the form of external worship. But change and freshness are absolutely needed, especially in cases where the congregation have so little to do, where the sermon is the all-important feature, and where what is called the "one-man system" is rigidly carried out. Sameness inevitably begets weariness in religion; as well

as secular matters. Yet ministers who, like Mr. Moody, abandon the stilted and perfunctory method of preaching, adopt a colloquial style, and aim to bring themselves into contact with the hearts and everyday lives of their hearers, have rarely to complain of meagre or apathetic congregations.

If the American Evangelists do not proclaim highly novel doctrines, or make special efforts to galvanise religious emotion, or indulge in startling eccentricities, it must be admitted that the unusual circumstances of their mission are a material element of their popularity. The colossal scale of their operations strikes the imagination and draws curious crowds. To assist at a service where 15,000 people may be present compensates multitudes for the fearful crush and the two hours of waiting, from which under ordinary circumstances they would instinctively shrink. Such incitements are abnormal and artificial. They are *per se* an evil to be deprecated. It is curious to observe that almost invariably when the American Evangelists are not expected the crowds fall off. How far such extravagant hero worship in religious things will survive the permanent absence of the heroes, is a point that cannot be ignored in a general survey of the movement, especially as the mass of those who wait upon their ministrations seem to be the regular attendants at places of worship. It is, however, good for even such novelty-hunters to have the cardinal features of Christianity presented in a fresh light, and in the simplest and most telling forms. Should Mr. Moody do much to discredit dull uniformity of public religious worship, and the "high and dry" style of preaching, and put people out of concert with the set argumentative doctrinal discourses that fly over the heads of ordinary hearers, his visit will not have been in vain, and his occasional proneness to low and sensuous views of Divine truth, and his eagerness to snatch at immediate results, can be forgotten.

Not the least cheering symptom of the religious phenomenon which now challenges attention, is the hearty and unselfish support Messrs. Moody and Sankey have received from the ministers of nearly all denominations. In the large towns, as well as in London, there has been an absence of narrow jealousy, and of complaints against their intrusion, and a cordiality of co-operation which are truly creditable. Something is no doubt due to the fact that the Evangelists are Americans; still more to their wise policy which, following the example of Whitefield, disclaims all denominational preferences and permanent organisations; most of all, we believe, to a disinterested wish that "by any means" the Divine life may be awakened in the souls of men. If comparatively few of the Established clergy countenance the movement, it must be difficult for them to forget that they have a legal monopoly of religious teaching. Besides, a large majority of the Anglican clergy hold to the sacerdotal theory, and believe that they are an order specially consecrated for the work of the Church, and that outsiders are only interlopers. But beyond the boundaries of the Church of England, ministers of all denominations generally fall in with, or are passively borne along by, this wave of religious impulse; and if not wholly approving, they are no doubt ready to turn it to account, and to con the lessons which it enforces. Such unbiased study it certainly deserves. With even deeper objections than are for the most part felt to the mission of Messrs. Moody and Sankey and its somewhat equivocal adjuncts, it is exhilarating to find multitudes of people from all churches and sects forgetting their several shibboleths, and contentedly worshipping together as Christians who recognise the same spiritual Head, and acknowledge each other as the children of the same Divine Father. Possibly—for we must not in this mundane state ignore the potency of vested interests and property considerations—denominations may survive to the millennium; but we can sincerely rejoice in every event that serves to soften sectarian distinctions, to break down all exclusive claims; and to give increased prominence to cardinal religious truths held in common. Christian unity without formal articles of faith has never before been so practically realised as now, even in this age of Evangelical Alliances.

The tendency of this revival to take the shape of missionary effort is a characteristic which marks it off from previous movements of the kind, and indicates a distinct advance to a higher type of religion. For a generation past this element of Church life has been increasingly prominent. Active work in connection with organised religious institutions is now happily the rule rather than the exception, to the manifest increase of healthy Christian vitality, and the smoothing down of doctrinal angularities and un-

worthy jealousies. That Messrs. Moody and Sankey's mission is giving an impulse to this activity cannot be denied. The responsibility of Christians to their neighbours, rather than mere selfish enjoyment of exclusive religious privileges, is the burden of their teaching. This result of their labours ought to survive long after their departure, in a quickening of Church responsibilities, and in a deeper conviction that all who profess the Christian faith should, in some form, be its missionaries to the outside world.

And lastly, in trying to gauge the value of a movement that presents many and diverse phenomena, it unquestionably, as we have hinted, tends to discredit the theory that religion is a matter of sacraments and ceremonials, exclusively dispensed by a consecrated order. These two strangers come among us with no priestly claims. Such prestige as they enjoy is not the result of adventitious aids, or belief in their supernatural attributes. They have been able to exercise an influence, even if it be ephemeral, which Church organisations of all kinds fail to command. Dignified bishops, learned deans, eloquent clergymen, and popular Nonconformist ministers fail to command the congregations and to win the attention which two American laymen, neither highly cultured nor specially gifted, but intensely in earnest, are able to secure. For the thousands who frequent the gorgeous theatrical services of the high priests of Ritualism, tens of thousands flock to listen to Messrs. Moody and Sankey, and to enjoy their bold but intense form of worship and teaching. That which touches the heart is after all more potent than what entrances the senses. This is a hopeful sign of the times. The aesthetic in religious matters, though it receives the stamp of sacerdotal authority, hardly stirs the unsophisticated nature. But the simple and the uninstructed can enter with heart and soul into the plain Gospel teachings of the American strangers. We may hope that this outcome of the visit of Messrs. Moody and Sankey will be permanent, and that it will convey a much-needed lesson, not less to the pastors of our Free Churches—who to some extent, and even more than they suspect, cherish among themselves the professional spirit—than to the clergy of the Establishment, whose claims to a monopoly of Christian teaching have been so rudely, though indirectly, challenged.

#### ECCLESIASTICAL NOTES.

We are all charmed with Dean Stanley's speeches and sermons, and we all say what a pity it is that such a man should occupy such a position. Last Sunday the dean preached, in the Parish (Presbyterian) Church in Dundee, upon the text, "Peace be with you," which, we are told, he presented in three aspects—peace with ourselves, peace with one another, and peace with God; a very simple and very natural division. The sermon appears, from the brief sketch of it that we have read, to have been an admirable one, and full of charity and hope. And yet it was the sermon of a dignitary of a Church which has no peace within its own borders, to which the State has given a legal monopoly in every parish, which is allowed even now to levy Easter and Vicars' dues upon Dissenters in several parts of the country, which creates so many church-yard scandals, and angrily resents the intrusion of Nonconformists for common Christian objects. It is what an old Scotchman or Scotswoman would term a "blessid sight" to see a dignitary of this Church preaching another doctrine. While we fervently trust that the dean has not preached in vain, we also must say that such preaching is very much needed nearer home—say at All Saints, Margaret-street, or at St. Alban's, Holborn, or through the *Rock* or the *Church Herald*. Before a Church can preach peace it must remove all hindrances to it. But the dean has made a good beginning, only he must go farther, and go through more, before he will find the way to get peace in England.

Now, what a commentary upon this sermon is presented by some of the ecclesiastical events of the week! Take the address of the English Reformation Committee, stating that they recognise the paternal care of the bishops in their recent allocution, but exhibiting some grave testimonies against that unfortunate paragraph in the allocution which seemed to give up the most important matters of dispute between one party and the other in the Church. There is no peace between the English Reformation Committee, of which Lord Harrowby is chairman, and the Ritualistic section of the Established Church.

We find, from the same number of the *Record* which furnishes us with this memorial, a notice of

"another coalition memorial." It appears that there is a movement on foot, promoted by the Rev. Archer Gurney, to combine the "three schools of the Establishment, the so-called High, Low, and Broad." It amounts to a "declaration of loyalty" to the constitution in Church and State—to be signed by anybody for "unity and peace." Mark the words! For what happens? Unity and peace? This is the *Record's* comment upon such a sentimental and unpractical thing as far as the Establishment is concerned—

It would be repugnant to our views of duty to recommend for signature a declaration from such an *annual gathering* of "High, Low, and Broad," as Mr. Archer Gurney recommends. We moreover believe that a large section of the Evangelical clergy would refuse to join in a declaration of unqualified approval of "the pastoral allocation of the archbishops and bishops," considering the objections so forcibly stated by the Bishop of Durham to be unanswered.

A valued clerical correspondent writes of this declaration:—"I am persuaded that it is altogether a false move, and if there were no other objection to it, it is casting a slight on the Bishop of Durham and his noble protest. I would rather offer him a public recognition of the thanks we owe his lordship for his faithfulness and consistency."

Mr. Gurney's "declaration of loyalty" is a misnomer. To declare loyalty to the Church and her chief pastors is one thing. But it is quite another thing to thank the bishops for their allocution and to express our 'hope that the cause of unity and peace will be thereby strengthened.' There is no hope nor desire for any unity and peace that are not founded upon the truth. And can any allocution serve the cause of truth, that would slur over the question of the doctrinal significance of the 'Eastward Position,' &c.?"

Well, we read a little further. Last week we noticed the fact that, notwithstanding the amiable Episcopal Allocution, the Ritualists had kept to their ceremonies. There is in all the Church journals of last week a detailed report of these ceremonies. The *Church Times* says boldly that "the approach of the first of July has not had the smallest appreciable effect upon the observance of Holy Week or of Easter, excepting that those observances have shown an even more than average advance in point both of solemnity and extent"; while, says the *Record*, writing upon the opposite side—

The exhibitions of ultra-Ritualism during the Easter week, both in London and in the provinces, more than justify the alarm expressed by our archbishops as to the prevalence of a conspiracy to sap the foundations of our Protestant Church by Romanising its ritual. It is said that not even in Rome itself has there been seen such a gorgeous display of ceremonial as has been exhibited during the past week within the diocese of the Protestant Lord Bishop of London.

Then we have a description of what took place in the country also, and, says the *Record*—

All this takes place in the diocese of Winchester, and therefore we do not wonder that the people of Hastings want to know how far such a Romanising travesty of the services of the Church of England comports with the Bishop's notions of discipline and order in the Reformed Church of England.

Of course it should be Chichester for "Winchester" in the above quotation, the point being the same. But does all this look like "peace"?

It is refreshing to see clergymen getting a conscience—we mean a conscience about things that one would have supposed conscience was rather often exercised upon; for instance, there is that newly discovered stumbling-block the "Oath of Homage." The terms of this oath, although it has been taken by every bishop for three hundred years, and has been published wholesale by the Liberation Society, seem to be quite new to the clergy. They express the utmost astonishment at it; they scorn it; they will have nothing to do with it—but there it is, and the last bishop appointed took it, and could not exercise his office without taking it. Of course it is awkward, but, if the Church of Christ is a spiritual institution, all the conditions of the connection of the Episcopalian Church with the State in this country, are, to say the least, very anomalous. The Oath of Homage is one of the anomalies. The bishop takes not merely his temporalities but his spiritualities from the Crown. How? We do not know how, but in his oath he says that he does, and he cannot get his bishopric without taking that oath. Imagine the poorest Primitive Methodist local preacher in the whole kingdom consenting to do such a thing as this! Not he. You have to get the coarsest State-Churchism worked into the blood before it can be done. Is it wonderful that a bishop, after taking the oath, is—what he is? If one wants to know what that is, he has only to read State-Church journals.

It is amusing to read the correspondence in Church journals upon this oath. Clergymen are astonished at it. No explanation can get over it, and, in the end, those who attempt no explanation will be most respected, but we will quote the Rector of Miningsby, the Rev. H.

Lefroy Baker, upon this question, who, writing to the *Guardian*, says:—

I have been grievously distressed (as I mentioned to you last week), and am so still, by the Oath of Homage published by Earl Russell. I have read in your number for this week the letter from Mr. John Walter Lea (whose judgment both as a Churchman and a lawyer I respect) with much attention; but I can perceive nothing in it calculated to relieve me from what I feel to be the painful necessity of stating publicly the belief in which, as respects his spiritual power and authority, I took the Oath of Canonical Obedience to my diocesan. I do not and shall not believe (until they avow it) that the Bishop of Lincoln and many other of our English bishops take the Oath of Homage in an Erastian sense; but I hold with Mr. Lea that the oath is "dangerously unguarded in form and almost certain to be popularly misunderstood, and if taken to mean that the spiritual authority of a bishop, as such, is held of the Crown, it is absolutely false in fact and thoroughly profane in theory."

Here we have the old theological, and more especially clerical, habit of playing with words. Do not "spiritualities" mean spiritualities? If not, why was the word ever used? If not, why is the word used now? Surely spiritualities do not mean temporalities when we have the latter word as well. No. It is better for Churchmen to accept their humiliating position rather than to fence with words in a manner that plain men will say is dishonest.

We are glad to see that the consciences of Churchmen are quickened upon this question. We are also glad to see that their consciences are being quickened upon another question. Church patronage is a sore subject, but it must be dealt with notwithstanding. It is amusing—yes, amusing—to see how some Churchmen try to wriggle out of the immorality of Church patronage. Then there are others, who won't try to wriggle out of it. This is the case with a correspondent of the *Guardian* of last week, who, in reply to Mr. Hubbard, makes this remark:—

To put it, however, practically: a successful gambler stops short at a lucky winning; he settles down to a respectable life, discharges all the duties of a citizen and neighbour exemplarily, builds churches, founds hospitals, endows schools—in a word, dispenses his victims' moneys with wisdom and beneficence. Was his gambling therefore innocent and commendable?

A lord chancellor has a judgeship at his disposal: he sells it to a barrister for 20,000/-: the judge becomes conspicuous for the singular ability with which he discharges his duties. Will Mr. Hubbard say that the traffic in justice is commendable because of that trafficker's excellence as judge?

The cases seem to me to be on all fours; only rather, if the gambler with chance and the barterer in temporal interests be culpable, disgraceful, and indefensible (no matter what an occasional effect might be) *a fortiori*, the buyer and the seller in spiritual concerns, in the most tremendous of all responsibilities—the preparation of souls for the eternal judgment—are not guiltless, simply because in some or many cases the buyer fulfils his part.

Yet we suppose there are Churchmen who cannot see like this writer, who will, in fact, practically acknowledge that what is a sin in the layman is no sin in a clergyman. And they are probably astonished that the clergy of the Established Church exercise such little moral influence.

#### SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The last of a famous generation has just departed. In the great evangelical controversy of forty years ago, which issued in the Disruption of the Church of Scotland, there was literally no one who played a more important part than Dr. Robert Buchanan. He was by no means equal to Chalmers or Guthrie as a preacher; nor did his speeches tell in Church courts as those of Candlish and Cunningham; nor was he a learned theologian like Fairbairn; but his influence was as great as any of them while they lived, and since their death his position has simply been unapproachable. The truth is he was a great ecclesiastical statesman—with that personal power over men which is always associated with the possession of the governing faculty—and to him the Free Church of Scotland owes more than to any one other man who has ever belonged to her communion.

Dr. Buchanan had gone to Rome partly to take charge of the Presbyterian church there for a few months, partly to recreate himself after the wear and tear of the union controversy. That he had well earned a holiday was felt by all, but some had doubted about the wisdom of seeking rest on the banks of the Tiber in the month of February. And the result has justified these misgivings. The weather in Rome turned out to be cold and wet, and Italian houses are not constructed to secure the maximum of comfort. In writing home he frequently referred to the chilliness of the temperature—saying in one letter, for example, that his fingers were so benumbed that he was not sensible of holding his pen, and in another that he was

shivering over the fire with his writing materials on his knees—and there is good reason to fear that this state of things was not favourable to the health of an aged man of seventy-three who had already begun to show some signs of decaying strength. On the morning of March 31 he was found dead in his bed, his appearance indicating that he had passed away without a struggle.

Dr. Buchanan was ordained in 1827 at Gargunnock, was translated after a year or two to Salton, and was transferred in 1834 to Glasgow, in which city he laboured all his life after. The ten years' conflict had just begun, at the date last mentioned, and he at once threw himself into the heart of it, on the evangelical side. And his gifts were so soon recognised that he was selected in 1838 to propose in the General Assembly that motion on Spiritual Independence which marked one of the great turning points in the controversy. Thereafter he became one of the leading figures of the period, and the history which he wrote is to a considerable extent an autobiography.

The idea of the Sustentation Fund was suggested by Chalmers, who was for some years himself the convener of the committee charged with its administration. But Buchanan succeeded him in the office, and if he had been spared till next month he would have held it for the long period of eight-and-twenty years. During that time the growth of the fund has been enormous. When he undertook its oversight, it was yielding an annual income of 83,000/. At next Assembly the announcement will probably be made that during the current year the income has risen to 160,000/. Of course Dr. Buchanan would have been the last man in the world to take all the credit of this marvellous increase, but it is very well known in Scotland that things would not have been as they are if it had not been for his wise and energetic management. His fame as a financier, indeed, had of late become wide-spread. He was asked some years ago to read a paper on his scheme before the Statistical Society of London, and the paper is in print for the comfort and encouragement of those who are trembling on the brink of disestablishment.

But Dr. Buchanan was no mere statistician or finance minister. His interest in the Sustentation Fund had its deepest spring in an earnest desire for the furtherance of the kingdom of God. He did much for Church extension, and one of the happiest monuments to his memory is to be found in a network of churches in Glasgow which have sprung up under his fostering care. They are called "the Wynd Churches." From one of these as a centre there have been developed at least six others, into which such large congregations have been gathered, that at the communion six months ago, over 1,000 new members were added to them in a single day.

When the proposal was made in 1864 to attempt the union of the Nonconforming Presbyterian Churches of Scotland, Dr. Buchanan was at once appointed convener of the joint committees, and during the ten years which followed he grudged no labour necessary to further the end he had at heart. The violent opposition of the Free Church Establishmentarians prevented the carrying out of the scheme, but it will not be remembered to his discredit that he did his best to heal some of our divisions. Since the breaking up of the union negotiations he has been doing his utmost for the good of this country in every way. He was a member of the Glasgow School Board, and as its chairman, the Tory M.P. (Mr. Whitelaw) has testified he was "its best adviser." He warmly welcomed Moody and Sankey when they went to the west, and the members of his family were among the most zealous of Moody's Christian workers. And, in a word, there was no scheme for the religious, or moral, or social improvement of the people which was not sure of his countenance and support. I may repeat also what I have already told you, that no man among us was more calmly but more resolutely and unreservedly in favour of disestablishment. One of his last acts was to join the Council of the Disestablishment Association, which has just been formed in Glasgow. He was a man of noble presence, with a courtly manner and a finished style of address—one of those men whom Nature itself manifestly intended to be in the higher sense a bishop. That he did not wear a silk apron and a shovel hat was owing, among other things, to the accident of his being brought up a believer in Presbyterian parity.

Dean Stanley has been among us again delivering very eloquent addresses, but confirming the suspicion which he has succeeded in thoroughly arousing in a good many Scottish breasts—viz., that he is by no means so green as he looks. Whatever happens to be his theme, he always contrives

to say an earnest word for Establishments, and on behalf of the Moderatism which neither we nor our fathers were able to bear. I don't find fault with him for being a propagandist of his own religious ideas, but I do think there is more zeal than courtesy in taking advantage of platforms on which all opinions are represented to air sentiments which the best people among us abhor.

Sir George Campbell is likely to walk the course at Kirkcaldy. If he had spoken hesitatingly on the subject of disestablishment, there would have been a contest to a certainty—Mr. Stitt, of Liverpool, being ready to come forward at a moment's notice. But Sir George has come up to the mark, and to fight against him would be useless. He made a very favourable impression by his first appearance, and his announcement that he would vote for disestablishment was received with immense cheering. The manifestation of feeling on this occasion was quite strong enough to show how the currents are flowing. The tide is rising slowly but steadily all through the country; and a separation of the Church from the State is not unlikely to take place, at no great distance of time, by almost universal consent. Of course the clergy get angry when it is spoken of, but the common sense of the laity is settling steadily in that direction, and the clergy will have to acquiesce in the inevitable.

#### THE DISESTABLISHMENT MOVEMENT.

MR. HEARD'S LECTURES.

The Rev. J. B. Heard has been visiting several places during the last week—Bath, Hereford, Wells, Marlborough. At Bath there was a crowded meeting, rather stormy, with several clergymen and plenty of discussion, but we have no report. At Hereford the clergy kept away, but at Wells they again appeared and there was a good discussion. We have in the *Marlborough Times* a lively report of the meeting held in this old Oxfordshire town, which it seems the Church Defenders had packed. The report says that:—"In other towns the sympathisers with the movement have been almost entirely left alone, but in Marlborough the intense Church feeling of the inhabitants found a vent, and the result was a great and enthusiastic demonstration in favour of the Church of England. Mr. Heard was supported on the platform by Mr. Arthur Claydon, of Faringdon, and the Rev. R. J. C. Tillotson (Independent). The attendance grew as the lecture proceeded, until every available sitting or standing place was occupied, the doorways were blocked up, and numbers went away unable to obtain admission."

Mr. Arthur Claydon, of Faringdon, was called to the chair. In asking for a hearing for the lecturer he elicited hissing from the audience by alluding to Mr. John Bright's speech, being of opinion that his making the disestablishment of the Church of England the subject of his speech showed his political acumen, as he knew the mind and instincts of England better than any man they had. He could not help thinking that the effect of his speech was great indeed in England—("Walker")—as he lifted the question above party politics, and made it emphatically the question of the hour. He had recently been travelling in the United States, and was much impressed with the advantages that country possessed without an Established Church; he also alluded to the abolition of "Clergy Reserves" in Canada, equivalent (he said) to disestablishment.

Mr. Heard proceeded with his lecture, but amidst a great deal of interruption, and at the close, we are informed, there were decided marks of disapprobation. Mr. R. W. Merriman then, amidst great cheering, spoke in opposition as a Marlborough man in a lively and vigorous style, moving a resolution against disestablishment at the close. He was succeeded by Dr. Ferguson. We give a sample of his style of address—

And now I am reminded of one thing. What I ask, constitutes the Liberation Society! (Hear, hear.) If Jews, Infidels, and heretics, compose the House of Commons, who are the leading spirits, the promoters, the people likely to profit by this Liberation Society? ("The agitators.") A more compact lot than that. You know the man who gets the plunder in the man who—[A voice: Who pulls the wires]—yes, who pulls the wires. Who will profit supposing the Liberation Society is successful? Why, the Church of Rome. (Cheers.) There is no community, no person by whom the operations of the Liberation Society are more closely observed than by Cardinal Manning and the venerable Company of the Jesuits. They are at the bottom of it all. (Cheers.) Wherever agitation is carried on there the Jesuits and Rome are at work. Mr. Heard has told us about mediæval societies who received orders from Rome. Let him look to it and be sure that the Liberation Society is not a nineteenth-century society, also receiving its orders from Rome. (Cheers.) I have great pleasure in seconding the resolution, as I believe it would not only be of no advantage, but of the greatest possible evil to the country, if the Church was disestablished and turned over to the tender mercies of the Liberation Society. (Loud cheering.)

The Chairman somewhat demurred to putting the resolution on the ground that it was not a public meeting, but he eventually agreed to do so, and it was carried by an immense majority. This was followed by cheers, and the chairman, lecturer, and

friends then left the platform amid hostile demonstrations.

**Weymouth.**—A meeting was held in the Concert Hall on the 30th ult., to hear an address from Mr. Garvell Williams on "The present condition of the Church of England a reason for its disestablishment." The Rev. E. Bolton presided, and made an able speech in opening. Mr. Williams criticised the bishops' pastoral and the various measures of Church Reform now before Parliament, to show how hopeless was the expectation that the Church would become what it ought to be so long as it remained a Parliamentary Church. The Rev. T. Neave, of Dorchester, moved a vote of thanks to Mr. Williams for his calm, logical, and Christian address. This was seconded by a Wesleyan minister, the Rev. J. C. Fowler, who said that a few years ago he should have opposed the movement. He had, however, found on inquiry that the ground on which he stood was unsafe, and the Education Act had had also an influence in determining his course. He now sympathised with the object of the meeting with all his heart. Disestablishment would benefit all classes—including the Church of England herself. The Rev. Messrs. Lewis, Smith, and Sherring also spoke. There was a good and appreciative audience.

**Stratton.**—On Thursday last a lecture was delivered by the Rev. W. Clarkson, B.A., of Salisbury, in the Assembly Rooms, Stratton St. Margaret, under the auspices of the Society for the Liberation of Religion from State Patronage and Control. The lecturer was supported by the Revs. J. Lambert, G. T. Edgley, T. Pinnock, Mr. Colborne, &c. Subject, "Disestablishment and Disendowment; what we want and what we do not want." The chair was taken by the Rev. A. J. Hamilton. The lecture is described as having been of a most lucid character. At the close the vicar criticised it at some length, and with thorough good feeling, adding, however, that he was not afraid of disestablishment; he admitted incidentally that an attempt had been made to get a Church party there that night. After a second reply by Mr. Clarkson, the Rev. J. Lambert, of Swindon, moved a resolution in favour of disestablishment. An amendment to the contrary was lost. The vote of thanks to the chairman was moved by the vicar.

**Blyth.**—The Rev. J. Martin delivered a very able lecture on the disestablishment question, in the Congregational school, on Thursday evening; the Rev. T. Clifton in the chair. At the conclusion of the rev. gentleman's lecture, discussion was invited, and after a few questions had been asked and answered, the usual vote of thanks were proposed to the lecturer and chairman, which concluded the meeting.

**Brighton, Bingley Chapel.**—The Rev. J. T. Maxwell, of East Grinstead, lectured on April 1 in this place, Mr. W. J. Smith in the chair. The Rev. A. Foyster and the Rev. R. Hamilton were also present. The lecture was a good one, and Mr. Hamilton afterwards addressed the meeting in a vigorous speech.

**MR. E. A. LEATHAM, M.P., ON FREE-CHURCHISM.**

On Tuesday, last week, Mr. Leatham, M.P., on laying the foundation stone of a new Baptist chapel at Huddersfield, said—"I have no doubt that I owe this distinction to your hearty appreciation of the fact that any little difference of religious opinion which may exist between us is wholly merged and forgotten in the full concurrence of our belief in everything which is essential; and in the strong concord of our opinions with regard to the principles which are applicable to relation in its relation to politics. (Hear, hear.) The Baptist Church is a free—I had almost said a democratic—Church; it is a Church which rejoices and exults in its freedom. (Hear, hear, and applause.) Its natural alliance and sympathy is with those who desire to set all churches free. (Hear, hear.) This is why you have asked me to be present to-day; and it is because I do rejoice with my whole heart over the foundation of an edifice which is to be the dwelling of a free church that I have so joyfully responded to your call. (Applause.) The building which we have founded is in my opinion no temple; for 'God dwelleth not in temples made with hands'; nor is it a consecrated sanctuary, for we are persuaded that no act or invocation of man can either hallow or profane. (Hear, hear.) 'The earth is the Lord's and the fulness thereof.' (Hear, hear.) But it is under a deep sense of the awful sublimity, and of the everlasting truth of that promise of the Son of God that where two or three are gathered together in His name, there is He in the midst of them, and with the reverent hope that the Divine blessing may rest upon the acts of this congregation, more especially when they are met together on this spot and in that Name, that I have laid my hands upon that stone." (Applause.)

At a subsequent public meeting the hon. member said, "I think that some persons may have thought that the first stone of a Baptist chapel ought scarcely to have been laid by any one who belongs to a Church which almost alone among Christian communities has suffered the rite of baptism to lapse. But I think that a few moments' consideration will convince you that this antagonism is more apparent than real. (Hear, hear.) Indeed, I am not aware that there are any two Churches whose views upon baptism so closely correspond. (Hear, hear.) The Baptist sur-

rounds the rite with everything which, humanly speaking, can show the reality of that great change of heart of which it is meant to be the symbol. The Quaker, on the other hand, regard it as so solemn a sacrament that he is not willing to symbolise it by any rite whatever, lest the rite should be mistaken for the reality. (Hear, hear.) But as I look around me it occurs to me that I may have to encounter quite another class of objectors. It may very well be that there are some persons—perhaps many—who, looking at the daily life of the politician, and observing how thoroughly he is immersed in business, and how at times he is tossed to and fro in the angry and turbid sea of political controversy, may ask themselves what can this man have to do with the founding of chapels? Now, there are many ways of serving God. The anchorite may serve Him in his cell, and in a country in which anchorites are few, the religious recluse may serve Him, the great object of whose life appears to be to keep his soul, like a precious vegetable, under glass. (Laughter.) The philanthropist may serve Him, who appears to take much less care of his own soul and much more of the souls, and even the bodies, of others; and who, like his Redeemer, goeth about doing good. And may not the poor politician serve Him too? ('Hear, hear,' and applause.) It may very well be that he falls very far indeed below the priestly standard of holiness—that he may be bruised and battered and stained all over, by the bruises and the stains of his great fight, and that people who keep their souls under glass may think him a very shabby specimen indeed. But if it be the ambition of his life to breathe through the laws of his country that spirit of justice which is the highest attribute of the Supreme, who will say that even such a man may not now and then venture to take his stand among distinguished Christians and benevolent philanthropists, and say, 'I, too, am a soldier of Christ.' (Applause.) It is not benevolence, it is justice, which can alone deal with giant evils. These are the words of one of the greatest of living statesmen; and it is for the advancement of the cause of justice in the country and on the earth, as much, perhaps, as even for purposes of prayer and praise, that we found chapels. Nor can it have escaped your notice how in our times religion appears to be allying herself more and more openly and more and more closely with politics. There is hardly a question which comes before us as politicians which has not its religious, or even its ecclesiastical bearings. We are confronted by one great central ecclesiastical question, which appears far above all the rest, and refuses to be silenced for an hour. There is not a politician in this land, who, if he lives for ten years—possibly for five years—will not be compelled to declare whether he is on the side of the bond Church or of the free. (Applause.) And it is because some of us have ventured to make that declaration already pretty plainly that we have been nicknamed 'political Dissenters.' For my own part I accept the title—(Hear, hear)—and I am proud of it—(applause)—for what is at the root of our Dissent if it be not that love of truth and justice which is so nearly akin to the love of God? (Hear, hear)—and what can alone redeem, exalt, and ennoble political action, except that same love of truth and justice which is at the root of our Dissent—I had almost said at the root of Christianity itself? If, then, our Dissent is to rise to its full height, it must be political; and if our politics are not to fall below their true level they must be religious—they must be penetrated through and through by the spirit of our religion. And in conclusion it is because I am one of those who think that politics and religion should go hand-in-hand, must go hand-in-hand; that only on religious grounds, but as a politician—and if you will, a political Dissenter—I am proud and glad to have assisted to-day at the foundation of an edifice which is destined to stand down to times when all churches shall be equal and free—(applause)—the memorial—the stirring memorial—of these days of conflict and suffering when they were not." (Renewed applause.)

#### MR. HARRISON ON DISESTABLISHMENT AND DISENDOWMENT.

The lecture delivered by Mr. Frederic Harrison at Manchester (and reported in our last number), has provoked a long and temperate reply from the *Pall Mall Gazette*. The point of difference between them is thus stated by our contemporary:

Have King, Lords, and Commons the right to do whatever they please, or have they not? We say that they have; Mr. Harrison, by implication, says that they have not. We say that all power to dispose of property in any way is held only according to law, and that the law can deal with all persons, all corporations, and all their property as it thinks good. Mr. Harrison allows this power in the case of ecclesiastical persons, corporations, and property; he denies it, by implication, in the case of other persons, corporations, and property.

In a subsequent letter, Mr. Harrison explains more fully why he holds that, subject to the general and absolute right of Parliament to deal with all property, ecclesiastical property is not held and dealt with merely as all other property. He says:

I hold that, whether in legal incidents or in political precedent, Church property stands on special grounds; that it is public property in these two senses—(1) as being property dedicated to the service of the public for such religious uses as the State shall direct; (2) as being property administered by public officials under

the immediate supervision of Parliament. To insist that, subject to the paramount authority of an Act, all property is held on uniform conditions, is to overlook important distinctions in law and in politics. We must not forget that this question has throughout a twofold aspect—that of legal tenure and that of political precedent. In both respects there are many kinds of property, very differently regarded in courts of law and in Parliament. I mention some.

1. Ecclesiastical property. This is marked off from all other property by the following conditions. Legally, it is property impressed with a public trust to support such religious services as Parliament from time to time shall appoint. This describes no other property whatever. Politically, it is property held by public officials, the public uses of which are directly and currently determined by Parliament, for this is the real meaning of "Established Church." In both particulars it differs entirely from other religious endowments.

2. Charitable property. In this are included all non-Church endowments, and many trusts beside charitable trusts in the popular sense of the term. Much ecclesiastical property passes through this class, but it has other characters also. But that which in the special sense is charitable property is legally property impressed with specific statutory trusts of a public kind determined at the creation of the trust. Politically it is administered by trustees, the specific uses being carried out by courts of law as directed by political authority. These uses Parliament no doubt can vary, and, on overwhelming case made, has occasionally varied; but it is not the duty or the practice of Parliament to interfere with them. The reason is obvious. A Roman Catholic cathedral is property impressed with a trust for specific religious uses of a kind indicated at the creation of the trust; and Parliament and courts of law have only to see that lawful trusts are carried out according to the intention, so long as public policy is not injured by them. But Westminster Abbey (the Confessor notwithstanding) is now property impressed with a trust to support such services as Parliament (or its delegates) may appoint. The Dean and Chapter hold the Abbey upon trusts (to put it shortly) to be declared from time to time by Parliament. Hence, if an Act were passed varying the services of the Church of England, the Dean and Chapter would vary the service; and it never would occur to any one, however much he might dislike the change, that Parliament was leaving constitutional usage, or doing anything out of the ordinary precedents. But if Parliament attempted to prescribe the ritual of the Roman Catholic cathedral, or to redistribute Catholic endowments, we should all look upon it as an enormous violation of constitutional precedent. We may see how vast is the difference between property held for the Church of England and property held for the Church of Rome if we follow out all the following:—

1. The contentious legislation as to Church administration and property;
  2. The direction by Parliament of discipline and organisation within the Church;
  3. The relations of State officers with ecclesiastical officers;
  4. The redistribution of Church property through the Ecclesiastical Commission;
  5. The common-law rights possessed by the inhabitants of a parish, &c., &c., to the benefit of Church property and Church services apart from creed or active communion.
- Taken together, these create a vast difference in constitutional usage between the mode of dealing with ecclesiastical property and with other religious endowments. And they all flow from the special legal tenure and quality of Church property—viz., that it is dedicated to the Church of England as by law established, which means to such religious uses as political authority shall direct. Endowments, other than those of the Church, have not been dedicated to any such intent, nor does Parliament act as if they were. Whatever the history of Church property or ecclesiastical corporations, all property now dedicated to the Church of England is, in fact and in law, dedicated to such religious uses as Parliament shall from time to time prescribe; and Parliament, in fact and by constitutional usage, does prescribe the uses, as part of its current business. No man can dedicate property to the Church of England, no ecclesiastical corporation can hold property, in such a way that it shall support other uses than what Parliament may prescribe. If you give property nominally to the Church of England, but prescribing a specific ritual, or the like, you are only founding a new Nonconformist sect; the reason being that the political authority alone is competent to direct to what religious uses the property of the Church shall be devoted, and it does so direct from time to time. Non-Church endowments, on the other hand, are dedicated to such uses as the creator of the trust has specifically directed. Courts of law and Parliament recognise the difference; and consequently at law and in politics Church property is public in a sense in which other endowments are not, much more than in a sense in which other property is not.

Both ecclesiastical and charitable property (strictly), differing widely as they do from each other, differ still more from other property. Both are dedicated to the public service and held more or less on public trust. Corporations holding either are liable to visitation, i.e., the visitor (and in default the Crown) can enforce the due performance of the public duty. But there are many other kinds of property, as:—

3. Property held by public corporations for public purposes according to the constitution of the corporation. In these the public has an interest, and the Attorney-General can commence a suit representing the public, but the property is not administered under the direction of Parliament, and the public purposes are not to be appointed from time to time by political authority. And they are not liable to visitation to enforce the duty.

In all these three classes of property the public has a recognised interest, which can be legally enforced without an Act of Parliament. But each of the three classes differs much in the degree and in the manner in which the public interest is enforced. We now pass to classes of property in which the public has no legal interest; that which is in strict sense and in law private property. But here again there are degrees politically. With some classes Parliament does interfere regulatively, and with some it might constitutionally interfere organically. As a matter of fact it does not do so.

4. Property held by corporations originally for public purposes, but in which the public has now no recognised

interest, and with which as matter of usage Parliament does not directly or indirectly interfere.

5. Property of trading corporations, &c., affecting the public, as a bank or a railway under Parliamentary regulation.

6. The private property of A, B, and C.

There are, of course, many other classes; but these heads may serve to remind us with what different principles Parliament deals with various classes of property, and how completely we should confuse a political question by neglecting the differences made between them in law and in legislation.

The recent ruling of a judge in the case of *Jefferson v. Bishop of Durham*, to the effect that a bishop "is seized to a special intent, as a public officer for public trust," Mr. Harrison assumes applies, *mutatis mutandis*, to other holders of ecclesiastical property, which is hence trust property in some legal sense.

### CHURCH AND STATE ON THE CONTINENT.

The Conference of the Prussian Catholic Bishops at Fulda has been brought to a close. The Pope has sent his blessing to the bishops, and exhorted them to perseverance. It is expected that the only result of the conference will be the issue of a pastoral, by all those prelates who are not in prison, calling on the laity for their prayers and pecuniary contributions.

A *Times* telegram says it is feared that difficulties may arise between Prussia and Austria in reference to the impending arraignment and deposition of the Prince Archbishop of Breslau. The Breslau diocese extending to Austrian territory, it is apprehended that the bishop, after his deposition by the Prussian Government, will proceed to govern from Austrian territory that portion of Prussian ground where he is no longer recognised by the law. According to another account the archbishop will be interned in Prussia—that is, supposing he allows himself to be caught.

Judicial proceedings have, it appears, been instituted against Monsignor Cybichowski, Suffragan Bishop of the Archdiocese of Posen, for consecrating the holy oil on Maundy Thursday, the function being one which appertains to the archbishop alone. The Berlin Ultramontane *Germania* says that as the Baden Government is expected to prosecute the Bishop of Freiburg, who will probably be deposed, the Pope has appointed a secret delegate to govern the diocese after the removal of its head.

The aggregate number of Catholic clergy who are at present, or have been, imprisoned in the archbishopric of Posen and Gnesen for violating the May Laws is seventy-nine. Among them are one archbishop, one suffragan bishop, two canons, twenty-nine deans, five provosts, one administrator, one guardian, and thirty-nine vicars. From the province of Posen and its districts twenty-eight priests have been banished.

The Berlin correspondent of the *Cologne Gazette* telegraphs that it may be regarded as certain that a law regulating the judicial position of the Old Catholics will still be passed during the present session of the Prussian Chambers, especially as it appears that a number of the German Governments are willing to regulate the position of the Old Catholics in their territories according to the Prussian precedent. As the majority of the Jesuits and other priests expelled from Prussia have taken up their abode in Holland, and continue their agitation at the frontier, the Prussian Government has ordered a strict surveillance and taken other measures of precaution in the frontier districts.

The *Post* of Berlin says the Roman Catholic living of Cosel (Silesia), which is worth about 750*l.* a year, and is now vacant, has been applied for already by three candidates, one of them a member of the Centre party in the Chamber. Each of them promises to obey the May Laws if he obtains the living.

The law for cutting off the State pay to the Catholic clergy was passed yesterday in the Lower House of the Prussian Diet. The Government had only paid one month's salary to the clergy instead of the quarter's stipend as usual, so as to be able to cut off the supplies as soon as the bill became law.

The *Cologne Gazette* states that the German Government has established a most rigorous watch on the Dutch frontier in order to prevent the plots of the "Catholic" priests who have taken refuge in Holland.

A Berne telegram says, in pursuance with a report presented by the Government relative to the appeal of the priests against their expulsion from the Jura, the Grand Council of Berne has approved the conduct of the Government in the matter by 158 votes against 20.

The Roman journal *Fanfulla* professes to know that the cardinals reserved in *pette* at the last consistory are—Monsignori Simeoni, nuncio at Madrid; Nina, assistant of the Inquisition; Pacca, major domo of the Pope; Antici-Mattei, auditor of the Apostolic Chamber; and Serafini, Bishop of Viterbo and Toscanella.

A St. Petersburg telegram says the secession from the United Catholics in Russian Poland to the Orthodox Greek Church continues on a large scale. A deputation headed by some members of the superior clergy of this denomination has arrived here to confer with the Greek clergy in reference to the movement. The Assembly of Nobles has concluded its deliberation, after having re-elected Count Andreas Schouvaloff as Marshal.

The Roman correspondent of the *Journal des Débats* writes that the Pope will go to the United States if continued residence in Rome should become impossible to him, and adds that this resolution had much to do with the elevation of Archbishop McCloskey to the cardinalate.

(From our German Correspondent.)

The conference of the representatives of the Prussian Catholic bishops at Fulda is over. The Pope granted them his blessing, and told them to hold out. The Prince Archbishop of Breslau went off on Friday. The Bishop of Mainz represented also Posen and Paderborn. Some of the bishops remained till Saturday. It is believed that a common and united pastoral on the position of the Romish Church with regard to the State will be published by them. It will be remembered that about the beginning of last December Dr. Sigl, editor of the Bavarian *Vaterland*, was condemned to ten months' imprisonment and costs for expressions which he used when writing about Bismarck. He appealed from the decision, but on Friday last (April 2) his plea was rejected, and he himself was further fined in 4*l.* or more (50 gulden) for having so frivolously brought on the trial. That Prince Bishop Förster of Breslau has been called upon to lay down his bishopric has caused some uneasy feeling in Austria, through a fear that it may lead to unpleasantness with Prussia. This bishop will quietly withdraw to his Castle Johannisberg in Austria, which is only half-an-hour from the Prussian territory, and there find opportunity enough to encourage the disloyal priests in Prussia. Most of his income comes from Austria, where he receives between 8,000*l.* and 9,000*l.* per annum, on which he can afford to play the martyr by losing his Prussian income.

In some religious circles in Germany there is the greatest activity and expectation at the present moment. The Oxford conferences of last September were attended by many continental preachers, who began to labour in their own spheres, and that according to the English method, on their return home. Accounts were published of the proceedings at Oxford by the *Neue Evangelische Kirchenzeitung*, and other papers. Theodore Monod has held meetings in Paris, Montmeyran, and many other places. At Nismes, not long ago, 100 clergymen from France and Switzerland took part in meetings which were held sometimes five times a day, and at which the attendance was such that often two meetings had to be held at the same time. Just now many are making their arrangements to attend the great meeting at the beginning of June in Brighton. Invitations had been given to clergymen in Norway, Sweden, Denmark, Germany, &c., &c. At Strasburg, some time ago, Messrs. Rabbard (Inspector of the Criahona Missionary Institution), with two other clergymen from Switzerland, held a similar meeting to those at Oxford. Stockmeier and Bovet were the names of these two. This week services were held by Rabbard in Stuttgart. I believe that Mr. Peartall Smith has just been engaged in holding meetings at Berlin, and I have been told that the initiation or the prompting to it came from rather high quarters. From April 4 till 11 meetings will be held at Basel, and after that at Stuttgart. Germany and the surrounding countries are, I am afraid, very much in need just now of revival influences. One of the worst signs is the decrease of students of theology in the universities. In the summer of 1874, these amounted to 1,776, but in the following winter they had fallen to 1,641; a reduction of 135. Leipzig stands at the head with 385; then come Tübingen with 242, Halle with 204, Erlangen with 136, and Berlin with 134. These may be looked upon as forming a first-class in theology. A second would consist of Göttingen with eighty-seven students of theology, Jena with seventy-four, Strasburg with fifty-eight, Bonn and Kiel with fifty-six each, and Königsberg with fifty-five. In the third class there may be ranged Marburg with forty-five, Breslau with thirty-seven, Rostock with thirty-one, and Greifswald with twenty-four. Last of all come Heidelberg with nine, and Giessen with eight. In evangelical circles the loss of professors by death is with difficulty supplied, and there seems not to be the same theological fertility or productiveness as before. The booksellers say also that there is by no means the same demand for theological works as formerly. Indeed it is clear that theology, which formerly held the first place among the sciences in Germany, has sunk down into the third position. But a more dismal state of things is revealed in Austria. At Grätz, the capital of Steiermark, a city of more than 80,000 inhabitants, with cathedral and university, there has lately been formed an association to aid clergymen and theologians who have given up their clerical calling and wish to find employment in civil life. The yearly subscription is two gulden; that is three shillings and fourpence. No sooner was the association formed than applications came in for help from all parts of Austria. One of the greatest difficulties in the future for the Protestant Church is the danger of the Social Democrats uniting with the Ultramontanes, of the possibility of which union there are already intimations.

### INCREASE OF THE EPISCOPATE BILL.

The following circular has been issued to the Liberal members of the House of Commons by the Central Nonconformist Committee:—

Town-hall Chambers,  
86, New-street, Birmingham, April 3, 1875.

Sir,—On behalf of the Central Nonconformist Committee, we respectfully request the assistance of Liberals of every section in resisting any new legislative organisation of the Church, such as that which is attempted by the bills introduced for the increase of the Episcopacy.

By Lord Lyttelton's "Increase of the Episcopate" Bill, the nation, acting through its representatives, is called upon to extend the politico-ecclesiastical organisation of a special form of religious faith and worship.

The object of the bill is to enable Her Majesty and Her Majesty's successors, under certain regulations, to divide dioceses and erect additional bishoprics in England and Wales.

That is, the State is to enter upon a new course of ecclesiastical activity.

The contention of Nonconformists—a contention in which we believe they ought to be sustained by every member of the Liberal party—is, that ecclesiastical legislation should come to an end.

The bill is more than a means of enabling members of an Episcopalian Church to subscribe and spend their money in a certain way. It is a State extension of Church organisation.

The bishops will not, in any sense, be elected by "the Church." They will receive State appointments.

Clause 15 provides that Her Majesty and Her Majesty's successors shall nominate until the election of a dean and chapter; and after that, the election is to be by 25 Henry VIII., cap. 20; an Act which provides that with the *congrégation d'église*, the name of the bishop who must be elected shall be sent down. The new bishops will consequently be State-appointed officers.

The clause (14) which provides that they shall sit in turn in the House of Lords, gives a decided political character to the proposed new appointments. It does not increase the number of bishops at present in the House of Lords; but political motives will control the selection of new bishops, should Lord Lyttelton's bill pass into law.

The money required for new sees is to be subscribed voluntarily; but in return for that money a *quid pro quo* of a very sufficient character will be given by the State to the supporters of the Church of England as an Established Church: (1)—The State will extend the ecclesiastical organisation of the Church with all its Courts and (5, 6, 7). (2)—The State will appoint the Bishops. (3)—The State will secure the connection between the highest legislative body in the realm and the new ecclesiastical officers.

We have no desire to urge merely sectarian objections. If the Church were an independent body it could of course have as many bishops as it chose. But the creation of a new set of State officials is quite a different thing from permitting a free church to organise itself after the fashion it may esteem best.

The objections to the course proposed, are, we submit, of national importance, and have no connection with the rivalries and jealousies of contending partisans.

It will be seen that many of these objections apply equally to the bill for the creation of the Bishopric of St. Alban's—a bill which may be regarded as the first of a series of measures that will probably be adopted by the Conservative Government for the extension of the Church, should Lord Lyttelton's Bill fail to become law or its provisions be found ineffective.

We trust, therefore, (that as a Liberal Member of the House, you will use your influence to secure the rejection of both these measures.

We remain, yours truly,

W. MIDDLEMORE,  
Chairman.

R. W. DALE,

H. W. CROSSKEY,

J. JENKYN BROWN,

Hon. Secretary.

F. SCHNADHORST,

Secretary.

### THE BURIAL LAWS AMENDMENT BILL.

We extract the following passages from a circular which the Liberation Society has issued in support of the second reading of this bill, on Wednesday, the 21st inst.:—

The bill differs from that brought in in 1871, and the two following sessions, which represented the views of a select committee of the House of Commons, rather than those of its promoters, and made important concessions, with a view to conciliating opponents. It is, substantially, the simpler, and more decisive bill brought in in 1870; but without some of the provisions which were then objected to, and with some other alterations which are calculated to make it a good working measure.

As now framed, the measure is believed to be deserving of the support of the friends of religious equality; as being based upon a sound principle, while it endeavours to meet the views of those who, in admitting that the Established clergy ought not to have the exclusive right of officiating in the parochial churchyards, are anxious that all burials should be conducted with decency and solemnity.

The opponents of the bill will, no doubt, assert again, as they have asserted already, that there is no real grievance to redress; because Nonconformists either have burial places of their own, or can avail themselves of public cemeteries. The House of Commons should be left in no doubt as to the actual facts of the case, nor as to the futility of attempts to remove the difficulty by either legalising silent burials in churchyards, or by offering to provide unconsecrated burial-places for Nonconformists. What is wanted is equality; not separation. What is asked for by this bill exists, and works well, in Ireland, in Scotland, in our colonies, and there is no reason to suppose that it will do otherwise in England and Wales.

As there is no doubt that the Conservative party will muster in great force, in order to reject the bill by a large majority, it is important that Liberal members should learn from their constituents that

their attendance in support of the measure will be looked for. This is the more needful, because in the divisions of this session the Liberal party has not mustered in any strength, and none of its members should be under the false impression that this bill is not one to which any importance is attached.

Mr. Beresford Hope is to take charge of Lord Lyttelton's Increase of the Episcopate Bill in the House of Commons.

The Syrian Patriarch of Antioch is about to leave England, after a stay of seven months. He has issued an address of thanks for the kind reception he has experienced, more especially from Her Majesty the Queen and the Archbishop of Canterbury.

**BURIAL CASE AT KEYNSHAM, NEAR BATH.**—At Keynsham considerable excitement prevails on account of the differences existing between the vicar and a portion of his parishioners. A few days since a man named Cooper, a Wesleyan, died. The vicar being from home, a grave was prepared in the churchyard by the consent of the curate. The vicar returned on Wednesday, and, without assigning any reason, refused to allow the body to be interred. Consequently, an application was made to the Baptist community, who allowed the use of their burial-ground. The corpse was followed to the grave by a large number of the parishioners, who chose this mode of showing their disapprobation of the vicar's action.

**THE TOMBSTONE CASE.**—The Rev. G. E. Smith, vicar of Owston Ferry, has declined the advice offered to him by the Bishop of Lincoln respecting the offending gravestone, and has issued an appeal for subscriptions to defend the action threatened by the Wesleyan Committee of Privileges.

**DR. NEWMAN & MR. GLADSTONE.**—In a postscript to the fourth edition of his letters to the Duke of Norfolk (published by Pickering of Piccadilly) Dr. Newman replies to certain points in Mr. Gladstone's "Vaticanism," and gives reasons for having written in answer to the "Expostulation." The immediate purpose of his appeal, he says, has been attained in so far that the loyalty of his Roman Catholic fellow-subjects remains evidently untainted and secure.

**THE IRISH CHURCH.**—The General Synod of the Irish Church was to meet yesterday (Tuesday) in the new Synod Hall built by Mr. Street for the purposes of its meetings at a cost of 27,000*l.* and presented to the Church Body by Mr. Henry Roe, a Dublin distiller. The building will accommodate 600, and has division lobbies, committee rooms, a library, and a refreshment department. At this synod the question of revision of the Prayer-book (our correspondent writes) will be again brought up, but it is a general opinion that the clergy are even less favourable to this movement than at former meetings. The Lord Primate (Beresford) has published a charge in which he states his opinion strongly that the passing of revision further will cause a schism. He also says that Ritualism has received its death-blow from the Public Worship Act in England, and that Irishmen consequently need no longer stand in any dread of it. He asks them to await the decisions of the English Convocations under the letters of business upon questions of ambiguities and uncertainties of interpretation. The Evangelical party, on the other hand, are busy, and will make an effort to secure the passing of a new preface at least to the Prayer-book, which the Rev. Lord Plunket and others have in preparation. The resolutions passed at former sessions on this subject will come up in the form of bills, and will be debated in a formal manner, and put to the vote. Christ Church Cathedral, which Mr. Roe is also restoring, is contiguous to the Synod Hall, and the entire block of buildings will form one of the finest ecclesiastical structures in the kingdom when completed. Mr. Roe's outlay, it is supposed, cannot be less on cathedral and hall together than 150,000*l.* —*Pall Mall Gazette.*

**LOYALTY TO THE ESTABLISHED CHURCH.**—The Rev. Archer Gurney writes to the *Pall Mall Gazette* from Brighton:—"The spirit of confusion and disorder which manifests itself in so many directions in the Church has moved a body of clergy in the diocese of Exeter, belonging to the three schools of the Establishment, the so-called High, Low, and Broad, to put forth a declaration of loyalty to our institutions in Church and State, and to our bishops in particular, whose authority is so openly set at nought. The honorary secretaries in this necessary movement are the Rev. W. S. Boyle and the Rev. Frederick Meyrick, of Torquay, and these gentlemen have invited me to do my best, as an avowed adversary of internal sedition, to promote the signing of the declaration in the diocese of Chichester and elsewhere. I now write to suggest that one, two, or three men (if not already found), who have sufficient time at their disposal, may offer themselves for the work in the diocese of London and in all other dioceses, applying of course not to me, who am quite a secondary person in the matter, but to either or both of the honorary secretaries mentioned above." The following is the declaration referred to in Mr. Gurney's note:—

The undersigned clergy desire to express their respectful thanks to the archbishops and bishops by whom the recent pastoral allocution has been issued: and to record their earnest hope that the cause of unity and peace may be thereby strengthened. Assured as they are that the great body of clergy and laity are animated by feelings of sincere loyalty both to the Church of England and to her chief pastor, they believe this to be a fit opportunity of expressing those feelings distinctly. In view of attacks which are con-

stantly made upon episcopal authority and influence, however wisely exercised, it is thought that such expression may be not without its use. In this hope the following names are appended.

**CARDINAL MANNING.**—On taking possession of his titular throne in the Church of San Gregorio, the cardinal was met at the door by the San Gregorian monks bearing a cross, which he kissed. The Bull intimating his elevation having been read, the cardinal then addressed them in Italian. Having prayed at the Altar of the Sacrament, he addressed the congregation:—

Never in the history of the Church has one of my race taken possession of San Gregorio on the Celian Hill, nor ever will again. Had not San Gregorio been vacant I should not be addressing you here. There is a peculiar fitness between the possession I now take of San Gregorio, and the history of the English Church. From this spot went forth the first Archbishop of Canterbury with his companions, the first Archbishop of York and the Bishop of Rochester. This Church was the cradle of English Christianity. Nothing short of piety brings us, the children of St. Patrick, St. Columba, and St. Aidan, here to-day. The times are troubled, but those of Gregory were infinitely more so. Never was the Catholic Church more united than it is now. Priest and bishop and pastor and flock may take courage from our meeting here. Shall we ever meet again? Never in this world. Never till the Good Shepherd shall count his flock on the everlasting hills, when God grant that day not one of us may be found wanting.

The cardinal is said to have been deeply moved as he concluded. Many persons stayed behind to kiss his hand, and he was presented with vestments worth 160*l.* which had been purchased by subscription. Previous to the ceremony, the new cardinals had their mouths both closed and opened, and received from the Pope their rings. He also nominated three bishops *in partibus infidelium*. Cardinal Manning returned to London on Monday morning. His Eminence held a reception or *levée* at his house last evening, at which the leading members of the Roman Catholic hierarchy in England, and most of the nobility and laity, were present.

## Religious and Denominational News.

### LONDON CONGREGATIONAL UNION.

The half-yearly meeting of this body was held at the Memorial Hall, Farringdon-street, on Monday last. The afternoon meeting at three o'clock was held in the Library. The Chairman of the Union, the Rev. T. W. Aveling, presided. There was a large attendance of ministers and laymen, and among those present were the Revs. J. Kennedy, D.D., Dr. Parker, W. Farrer, LL.B., Lt. D. Bevan, J. C. Harrison, J. G. Rogers, A. Hannay, W. Braden, Mr. Carvell Williams, H. Wright, &c. A hymn having been sung and prayer offered by the Revs. Dr. Dixon and J. Boyle,

The Rev. John Nunn, the hon. secretary, was first called upon to read the report of the committee on the resolutions on Church Finance, which are being laid before the supporters of the Congregational Union. The report briefly recommended the acceptance of the resolutions one to eight, which urge a more adequate scale of ministerial stipends, and its correlative a higher standard of liberality in the churches, the economy of spiritual power and pecuniary means by the judicious grouping of small churches, and the declaration that the worldly substance of Christian men should be held for the service of Christ. The views of the committee relative to the proposed General Board of Finance are substantially expressed in the resolution subsequently carried. Their opinion briefly is that the board should have power to originate as well as to sustain home missionary operations, and that one third of its members should retire annually.

Mr. Henry Wright moved the following resolution:—

That this meeting of ministers and delegates of the London Congregational Union, having duly considered the resolutions on Church finance remitted to it by the Congregational Union of England and Wales, and especially the section propounding the scheme of a finance board representative of the county associations and ultimately responsible for administering their funds, hereby affirms the principle of consolidating the funds of the several county associations in the general board, provided that monies raised by these associations for objects not contemplated by the General Board of Finance, be retained and administered by them for those objects. But the meeting in approving the principle, does not commit itself to all the details of the scheme now submitted, and believing them capable of improvement in some points, recommends that they should undergo careful revision; and in particular it is of opinion that in providing that the general board shall have a representative character, special care should be taken that it be formed so as to be an efficient administrative body.

Their present standpoint, the speaker said, called for very sincere gratitude to the executive and their diligent secretary by whose efforts that Union had become a fact. The work which it had set itself to do justified its existence and called forth the warmest and heartiest co-operation. A very large proportion of the Churches of London had now joined the union, and others were only waiting to see that something important was going to be done and then they would unite also. Perhaps it would never have a more important work to do than that which was sketched out in the statement read. There were three ways in which the propositions of the board were regarded in the country. County associations which were weak were quite prepared to welcome the action of such a board, but associations which were richer and stronger and able to

maintain the existing organisations would rather prefer to be neutral, and the richer counties which were so full of wealth and so ready to use that wealth, looked with some anxiety to the scheme. But he trusted they were only waiting to see how the plans were shaped, and if their money could be better used by the board than by themselves, to agree to the scheme. Unless the strong were prepared to help the weak, the proposal could not succeed. A gentleman from Norfolk thought it would be a very good thing if the county associations could be left as they were, and a distinct association formed to collect money and hand it over to them; but that was what the Home Missionary Society had been trying to do for some years, and yet the income was so small that they could never do the work which the times demanded. He invited them to consider the advantages of the scheme proposed, and to adopt it. Unless they came to the aid of country districts he believed Congregationalism would only exist in the larger towns. There was a growing tendency to stamp out Dissent, just as the cattle-plague had been stamped out, and that feeling had been intensified on the part of the landowners and farmers by the course which Nonconformists had taken in assisting the agricultural labourers. If they showed a bold face to the country, and shewed those men that that state of things only excited their determination not to be beaten, the position would be modified. He had abundant proof that it was quite time they did something to assist the large body of their ministers, and in support of it he read extracts from a letter which he had received from a poor minister with ten children, whose income was only 80*l.* per annum. The resolution did not reflect on the county associations, which were rendering a large amount of help to weak churches, and it was only because they did not sufficiently meet the case that that scheme was proposed.

Mr. Robert Sinclair, in seconding the resolution, expressed his belief that if they had an imperial fund, wealthy men would give imperial sums to it.

The Rev. Dr. Parker said that so far as he understood the scheme he knew nothing which was more opposed to the genius and history of English Independence, and he thought there must be something behind it which had not been shown. If the object was simply the augmentation of ministers' salaries, they were all agreed that the fullest support should be given to them. As to the extension of Christianity in the rural districts they could not say nothing was being done, for the Home Missionary Society was doing much, and he thought that existing associations should not be supplanted. He wished the scheme had been one of continuity and annexation, the richer counties allying themselves with the poorer, and helping them.

The Rev. Dr. Kennedy wished the preceding speaker had defined what he meant by the genius and history of Independence. There could be no question as to the history, but as to the genius of county associations, it was nothing else than that the strong should help the weak. Dr. Parker had proposed no scheme of his own, but only recommended county annexation. He (Dr. Kennedy) thought they had not sufficiently carried out the principle of Scripture, to look not only on their own things but on the things of others. Cases of distress in ministers' families were not isolated, and he sometimes felt ashamed when he thought of their poorer brethren wondering on their knees before God where they were to obtain the supply of their necessary wants. He believed the scheme was in harmony with the history of Independence, for in the very first year of their existence as a body, their ministers had combined together to aid one another, and that principle had led to the formation of county associations. Nothing was more in harmony with their history than that an association should be formed to aid the county associations. There was no new principle in the scheme, and nothing to endanger their liberties as Independents.

He believed it would also tend to keep unworthy men out of their ministry, as no church with an unworthy minister would be aided by the board. There might be a difficulty in working one fund, and having one board to which other associations transmitted their money, but if their friends in Lancashire and Yorkshire could see their way to adopt it, they in London need not object. Whether that scheme was adopted or not, he hoped they would agree to the grand principle of mutual cooperation. (Hear, hear.)

Mr. Henry Spicer, jun., could not support the resolution, as he thought the scheme, although only an extension of the county association system, would change its form and appearance. He thought it would infringe the independence and equality of each church more than was now done by the county associations, and that a central body could not know the wants of the county towns, that the meetings would simply be a scramble for funds, and that a representative body of 120 gentlemen would not succeed in doing the useful work.

Mr. Carvell Williams said that Mr. Spicer's objection that no central board could deal with all the cases which must be dealt with in the administration of the funds was met by the fact that it was expressly proposed that all the grants were to be reported upon by the several county unions. If, as Dr. Parker had said, there was a strong feeling of opposition to the scheme, it did not show itself in the strength of the arguments directed against it. Instead of solid and specific objections, they had had phrases; one of them being that it

was "contrary to the genius of Independency"; but no proof of that fact had been given. (Hear, hear.) Mr. Speer had alleged that even the existing county unions violated the principles of Independency; but he also failed to show in what respect they did so. It was suggested that much was being already done by local action, and that all that was needed was that the wants of neglected districts should be supplied. The truth was, that what was being done was miserably inadequate; while the efforts to supplement and extend existing agencies had hitherto failed. The suggestion that Dorsetshire should be tacked on to Lancashire would never fire Lancashire with the enthusiasm needed to bring about the required result. (Hear, hear.) He observed that those who had objected to the scheme, both there and elsewhere, confined themselves to criticism on what had been produced by others, and did not attempt to produce an alternative scheme; but surely it was time for them also to try and grapple with an admitted evil, and to frame a plan which would be likely to effect the object they all had in view; while it would be free from the objections taken to the scheme they were now discussing. (Cheers.) The wit of man could not devise a method to which no exception could be taken; but instead of being frightened by imaginary dangers or by real difficulties, they had better assume that the object they had in view was a practicable one, and not abandon it as impossible till they had exhausted all their wisdom, and all their energy, in vain attempts to secure its realisation. (Cheers.)

The Rev. S. Hebditch said that the plan of attaching a small county to a large one had been attempted in the West of England. West Gloucestershire and Hereford were sought to be attached, but that only resulted in spreading the same funds over a larger area. He did not see any theoretical difficulty, but some practical ones. The necessity was so great as to justify the endeavour, as they would lose small churches altogether unless they were associated. The principle which was always at work in the county associations would not do harm if extended. Dr. Kennedy's remark was quite right, that in increasing the stipend of ministers they would get better men.

Mr. F. J. Hartley felt more hopeful about the scheme since there had been a full discussion. Independency was carried too far when such small sums were raised by Churches for the support of their ministers. It was quite time some practical scheme was adopted.

The Rev. A. Hannay hoped the scheme would be adopted with enthusiasm, or it would be impossible to work it. The objections to it were very vague, and unless they were cognisant of the necessity for the scheme gentlemen would only criticise, and not deal with the practical difficulty. In the rural districts efforts were being made to stamp out Nonconformity, and as the population was being gathered more and more into the large towns, they could only maintain Nonconformity in those districts by adapting their methods to the new state of things. The county association system was now insufficient to meet the wants of the people, and he longed for a national system, not for government but for the organising of evangelistic efforts. He thought they should prepare for the duties which the disestablishment of the Church of England would devolve upon them. He hoped as Congregationalists they could come into close co-operation without interfering with their Independency. There were practical difficulties in the way of the scheme, but he believed they would be surmounted. Lancashire and Cheshire were prepared to adopt it, and many in Warwickshire thought that it was not strong enough, and recommended another conference. As to the danger to Independency, he did not see why county association Independency should be respected. The sooner they discarded that excess of Independency the better. Intolerance in that sense was always that of the spirit of the age, and not of an organisation. All danger of theological intolerance amongst them was simply absurd, and it was not possible for the Congregational Union to hinder the free exercise of the minister's mind and voice. He heartily supported the scheme, and especially the latter part. He hoped they would shake off all inertia, and rise to do their duty. (Cheers.)

The Rev. Dr. Parker, pastor of the City Temple, in replying to some criticism on his remarks, said no one was more touched with sympathy for his poorer brethren than he was. He had heard some excellent Presbyterian speeches that afternoon, but he was an Independent, and wished to work out Independency on its own lines. He held that every church should be independent in its organisation, and that it should offer help to any other church which needed it. He believed that Independency was a principle and not an organisation, and he felt that that scheme was opposed to it. The moment they touched money they touched patronage, and he thought there were too many difficulties in the case.

The Rev. Dr. Kennedy repudiated Presbyterianism for himself. His Congregationalism was that of John Owen. (Cheers.)

The resolution was then put, and carried by a large majority, only eight gentlemen voting against it, and the meeting adjourned to tea.

The evening session of the Union was held at six o'clock, when the Chairman (the Rev. T. W. Aveling) delivered his address. He said the object of the association was two-fold—first, to promote

spiritual life and growth in the churches, the strong to help the weak and uphold them; and for the purpose of carrying on that work more effectively for the good of humanity. It was believed that by means of that association stimulus would be given, and greater efforts be put forth for the extension of the Gospel, and his remarks would be intended to urge upon the churches more strenuous exertions to discharge their duty to a fallen world. They did not see results to the extent which they wished, but their motto must be, "We must cry or die." The Church, as the representative of Christ, should carry on the work of moral restitution which He began. The Church was a sacramental host pledged to its King, their banner bore the device of His cross, and their motto was, "None of us liveth to himself." That principle had been acted upon ever since the world began. In the incomparable life of Christ had been shown what moral grandeur could envelope man's nature. It was to the Gospel, or rather to the words of Him who spake as never man spake, that they owed all the unselfishness manifested by believers. The love of Christ won men to love and labour, and as He was, so were they in this world. He trusted they were waking up to that fact, and were desirous of acting as the Master Himself would act, and that their lives might be so lived that they might be able to say at its close, "Father, I have glorified Thee on the earth." In London millions were perishing for lack of knowledge, and who without efforts on their part would perish everlasting. To the carrying out of measures so imperatively necessary, they were about to give themselves, and they asked for universal co-operation and the employment of young and old, rich and poor, in the work. One of the objects of confederation was that they might take counsel together. Hints might come from all quarters, and the extent of area to be covered would demand many labourers. They desired unitedly to survey the field, and then with souls burning with shame at the dishonour done to Christ, they might go back to their various churches and stir up their people to effort. It was an aggressive warfare to which they were called, and by coming together they would have the advantage of discussing the means to be adopted, and would be stirred up to higher action. The work was great, and demanded the best energies of every Christian man and woman. Some Christians forgot that God had called them to save others, and thought only of themselves. They preferred to nurse their piety in secret; but his experience did not allow him to say that their piety was greater than those who worked. He had yet to learn that selfishness was greater than unselfishness. There was a time to work as well as a time to pray. The Christian Church was the salt of the earth; but if the salt had lost its savour, what hope was there for the world? But while they called upon all to engage in that work, they remembered that it was not so much numbers as resolution that was needed. A small band, if well officered, might effect much if, like Gideon, they fought the battle of the Lord. Some were discouraged because they had to bear the heat and burden of the day; but they would take heart when they met together with others, and they would be strengthened by that confederation. Not only men, but money, was needed for the work. There was ample sufficient in the Church of God if it was brought forth. What were their rich members doing for God? They looked around upon those who had been healed, and asked, "Were there not ten cleansed? But where are the nine?" How few gave systematically. And many supposed that because they were not rich they could do nothing; but they deprived themselves thereby of one of their highest joys, forgetting that it was not the amount but the motive that God looked at. He had spoken both of personal and pecuniary responsibility, but he laid greatest stress on the former. There was a certain amount of Christian material standing idle, because no man had hired them. What was wanted was more solidarity in action, and that each man looked not only on his own things, but also on the things of others. He thought mission stations should be established rather than feeble causes upheld, and each church should look around it and see to the wants of its locality. In seeking the advantage of the Church they would advance their own interests. Activity in the service of God prevented deadness of spiritual life; and as exercise was necessary to bodily health, so spiritual activity was necessary for the soul's health. Christ's command to sacrifice self, if obeyed, would result in the highest blessedness. But they must not dream of doing that work without going to God in prayer. It seemed to him that God had permitted the recent onslaught on prayer in order that Christians might be aroused to prove its power. A springtide of prayer was rising which would bear up the spiritual ark to the mountain of God. Would they not desire to catch the mantle of John Knox, who cried, "Lord, give me Scotland or I die!" and raise the same cry for London. If Knox, Whitefield, and Wesley felt like that, should they not be stimulated to greater efforts in the great arena of London? (Cheers.)

The Rev. John Nunn, the secretary, then read a statement setting forth the action of the committee on a resolution adopted in November last in relation to the support of weak churches and to church extension in London. The information obtained in response, the secretary stated, was imperfect; but what particulars they had received led them to understand that considerable sums of money would be required to meet the necessities of the various

London districts. In the Eastern division, west of the river Lea, many of the churches were insufficiently supplied. Some were insufficiently supplied with pastors, and others were but mission stations. The claims of other churches had been fully endorsed by the East London Association. To help those churches effectually 400/- a year was needed. In Essex, during the last ten years, ten chapels (two in place of others, but larger) had been erected at an approximate cost of 56,000/-, and as the churches were not all out of debt, they could scarcely be expected to help the committee. No formal report had been received from the North-East district, but the increasing population required that chapel sites should be obtained if possible. Two churches in the North district were reported as entitled to grants when the Union was in a position to vote them, and a suitable site had offered midway between Abney and Hare-court Chapels. In the North-West, many churches required early assistance, and much might be done by brethren who, occupying chapels or school chapels, would give themselves to the gathering of congregations. In the West little had been done in the work of Church extension by Congregationalists for years past. Greatly increased accommodation was required by the quickly growing population, which was in special peril from the intense propagandism of both Ritualists and Romanists. In Surrey the question of taking over the evangelistic work of the Surrey Union would have to be carefully considered, as well as the urgent claims of the new suburbs. In certain metropolitan suburbs in Kent, opportunities were lost by the non-acquisition of desirable sites. For all this means were required. The committee had in January asked for congregational collections before the end of the year, but the response had not been general. But it was hoped that the claims of the London Union would be fairly placed before the Churches. With this view the committee had prepared a concise "statement and appeal" suitable for general circulation at the present time. This has been sent to ministers and every member of the Union, and copies for distribution could be had on application, by any friends who would undertake to circulate them.

James Spicer, Esq., then moved the following resolution:

That this meeting having heard the statement now read, is of opinion that the weak churches referred to in it, whose claims after full investigation shall be approved by the committee, should receive aid in such order and manner as the committee may determine. It is further of opinion that the committee should take immediate steps to secure some of the most eligible chapel sites which have been brought under their notice, and it hereby authorises them to do so. In view of these and of other objects of the Union, the meeting records its conviction that the raising of funds for the vigorous prosecution of those objects should be pressed on the attention of the churches, and pledges itself to use its influence for obtaining subscriptions and collections.

He was very anxious that that resolution should be carried out. It was important that the work should be well done, and not entered upon prematurely. The scheme had his hearty appreciation as one of great importance, and if carried out he believed it would be for the good of the cause of Christ. They stood before the world, and were looked up to as a considerable body, and he thought they ought to keep up their prestige. There were gentlemen who could help them in that Union more if they chose, and to induce them to do so he was prepared to renew the offer he had made for another six months. Each gentleman present should morally bind himself to do all he could. When he saw what the Presbyterians had done, he thought they wanted more *esprit de corps* amongst themselves. He was a Nonconformist because he believed it was the cause of Christ, and he felt that he could best promote that cause by belonging to that body, and he was anxious that all they did should be worthy of them, and that each should ask himself, "How much can I give?" He wanted them to pitch the keynote high and maintain it. (Cheers.)

The Chairman mentioned that Mr. Spicer's keynote was to the tune of 500/-, provided a certain sum was raised. (Cheers.)

The Rev. W. Braden seconded the resolution, and said that having urged the committee to put some practical proposal before the association, he had been called upon to advocate its claims. The advantage of having something definite to set before their people was great. One problem they had to deal with was how to provide religious instruction for places which were being deserted by wealthy persons, and another, how to provide for the suburbs where people were going. If there was a wider gulf to-day between classes than there was half-a-century ago, it was because the more cultivated people were going away and leaving their poorer brethren unprovided for. Unless that gulf was bridged over by some means it would become wider and more ruinous. The voluntary churches of London provided 50 per cent. of the whole religious accommodation. It had been said that they neglected the poorer districts of London, but the statistics issued a few years ago proved otherwise. In the East of London the accommodation in 1865 was—

Church of England sittings	... 64,610
Voluntary churches	... 66,422
and in the special case of Stepney it stood—	
Church of England sittings	... 11,340
Voluntary churches	... 16,428

That proved that the charge was not true. But the difficulty of maintaining those churches in the poorer districts was considerable, and but few knew what their brethren in the East of London had to suffer. Why should they suffer six months longer? He hoped the committee would not establish weak churches, but induce them to unite with others,

when they would be stronger and more useful. The resolution committed them to work. They wanted 5,000*l.* by November. He might urge it on sectarian grounds, for Congregationalism stood before all other denominations in point of numbers. Were they prepared to maintain that position? But he would rather urge it on the ground that London needed the Gospel. It was only when they joined hands as they did that day that they felt something was being done. They believed in the power of God, and if Paul planted and Apollos watered, God Himself would give the increase. (Cheers.)

The Rev. Dr. Kennedy said the East of London did not come in *formid pauperis*, as they were quite prepared to do their part in the work. Within the last twelve or fifteen years their churches had raised not less than 40,000*l.*; and they were now raising 4,000*l.* (1,800*l.* of which had been obtained) in order to add 50*l.* a year to the income of four churches. In order to promote the revival of God's work in that city they needed especially that each church should awake to a sense of its obligations to other churches, and he did not anticipate any revival of religion amongst them until that was done.

The Rev. R. D. Wilson (Craven Chapel) said the first item of the resolution was that they should assist weak churches, and it was a shame they had not done it before, because some churches had passed away in consequence. The East of London quite threw the West into the shade, for not a single chapel had been erected there for over thirty years.

The Rev. J. G. Rogers said there was no intention to interfere with the Chapel-Building Society, but only to secure suitable sites for chapels, which were often unsuccessful, through a mistake in the choice of site. Their position as Congregationalists was different to that of all other bodies except the Baptists. People would go to church as a matter of course, but not to chapel unless they had a minister who could preach. The Wesleyans could send their best men wherever they pleased. It was useless to build chapels unless they could send able men to fill them; and unless they exalted the ministry and gave the ministers a place in their affections they would not attract the kind of men wanted. They should lay it down as a principle that if a brother went into a poorer district he should receive adequate support as a matter of right, and they must take care that a fund was raised by which that might be done. More heroic courage was required from those men who had to face such difficulties and yet to preach Christ. He thought the ministers did not receive that amount of sympathy and encouragement which they needed. These churches had been made what they were by the earnest and abiding power of earnest ministers, and he did not believe there ever was a time when the ministers were more consecrated to the work of saving souls than now. He hoped there would be a spirit of enthusiasm amongst them all for Congregationalism and for Christ. (Cheers.)

Mr. Robert Sinclair (in the absence of Mr. Albert Spicer, Treasurer, from illness), accepted as he would have done Mr. James Spicer's challenge, and urged the ministers to make it known to the congregations. After a few words from the Rev. S. Hedgitch the resolution was put, and carried, and the Rev. A. Hannay mentioned that the London Congregational Union had undertaken the duty of entertaining the delegates to the Congregational Union meetings which were to be held in London, and that 1,000*l.* would be necessary to do it properly. The Rev. W. Braden mentioned that Mr. Samuel Morley had promised to help the union when a definite plan had been adopted, and that Mr. James Spicer was prepared personally to work for its success. The meeting was closed with the benediction pronounced by the Chairman.

#### RETIREMENT OF THE REV. DR. STOUGHTON.

It having been announced that the Rev. Dr. Stoughton would preach his farewell sermon on Sunday morning last, a large congregation assembled in Allen-street Chapel, Kensington. During the service the 590th hymn, commencing, "Father, I know that all my life is portioned out for me," and the 887th hymn was sung, and Dr. Stoughton read Ps. ciii., and also 1 Thess. ii., selecting for the text of his discourse the 19th and 20th verses: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Dr. Stoughton commenced by remarking that his pastorate would terminate just at the anniversary of the foundation of that church, which took place in 1794, when forty persons formed themselves into a church under Dr. Hunter. The first celebration of the Lord's Supper took place on April 12 in that year, and had been continued month by month since, constituting a chain which bound them to the spiritual fathers and mothers of their Israel. He had been pastor scarcely a year and a half when the jubilee was commemorated, and it was then recorded that they had dwelt together in unity and in the peacefulness of life not of death. The written history of the church might be told in a few words, but there was an unwritten history of spiritual life which could not be written by mortal pen but would be revealed at the last day. There had been four pastores, increasing in length as they advanced in succession; his own being the longest, extending as it had done over thirty-three

years. Few pastores had been marked with more signs of attachment than his had been, and the loosening of the tie between them might engender fond regrets; but it would not be a total separation, as he was not leaving Kensington, and therefore he would not say farewell, as he hoped for opportunities still coming amongst them. He would forget the things which were behind and reach forward to the things which were before, and would dwell that morning not so much on memory as on hope. The text pointed to the future. Paul had left the Thessalonians and was separated from them, but he remembered their faith and labours of love. Satan had somehow hindered Paul's coming to them, but he (Dr. Stoughton) did not think Satan could hinder them from seeing one another again. Paul, instead of indulging in vain regrets, looked forward to future usefulness. Some of his congregation might feel a touch of sadness and a wish that things might have gone on in the future as in the past, and it would be affectation in him to ignore that feeling. But though they might look with anxiety towards the future, he would say to them, Do not be disengaged, only exercise the moral power which they possessed, and go on and seek the revival of spiritual life in their own souls and in their own families, and pray to God, and He would send them a better minister than they had had in him. Paul extended his view to the time of the coming of the Lord Jesus Christ. Such was his wont, in common with believers of his day, who were not so much moved by the past facts of Christ's life and death, as they were by the anticipation of His reappearing to claim the Church as His bride. They put forth their hands and overlooked the ages which were to intervene, before He shall again appear to be admired in His saints. Between that future and the present how wide a space there may be, none can tell, but the prospect of the coming of the Lord Jesus sheds a glorious inspiration upon believers, and might they all open the windows of their soul to receive it! There was an everlasting bond of union between the minister and his flock, who would recognise and rejoice in one another at the last day. For over thirty years they had been united together in voluntary bonds. He had spoken, they had listened, and they had been brought into close contact, and their church history was one. They were bound together by an indestructible bond, and though they were about to be separated, his responsibility for what he had said and done, and for what he had not done, and their responsibility for what they had heard, also remained. Man could not live together without making one another different from what they would otherwise be. What was done to-day abided to-morrow, and went on working from youth to age. The relationship between the pastor and his people was eternal, and their meeting in heaven was spoken of in Scripture. That relationship alone was carried up to the Great Throne, because the true minister was engaged in saving souls for eternity, and was a fellow labourer with God. The Apostle's hope and joy was in the salvation of his people. He had caught the Master's spirit, who for the joy that was set before Him endured the cross, that He might save souls. In sympathy with Paul, the true minister forgot every other consideration in the work of seeking the conversion of men to Jesus Christ through the new birth. Though there was some satisfaction in instructing, yet the great joy of the minister was in saving the soul of a man, and recovering him from sin and Satan. And no man knew what that joy was but he that had experienced it. He recollects what occurred to himself at the opening of the Great Exhibition in 1851, when a stranger came up to him, and said, "You don't remember me, but I heard you preach a sermon once, and I shall never forget it," grasped his hand and disappeared in the crowd. While he recognized that morning many who would, he believed, be his joy and crown of rejoicing at the last great day, there were some upon whom he could not look with satisfaction, and once again he would urge them to close with the offer of salvation in Christ, that he might rejoice in the day of Christ that he had not laboured in vain. Another ground of satisfaction to the minister was to see his people growing in grace and holiness, and he trusted that he might have that satisfaction. What sorrow it would cost him if things did not go on well with them after he had left! but what joy it would be to him to hear that they were still prospering as in the past! It had been his lot to visit the afflicted, to grasp the widow's hand and to comfort the mourner's heart. If he had ever shed the healing balm on any heart he thanked God for it. He was sure that the remembrance of his pastorate amongst them would add to his joy in the eternal years. In conclusion, Dr. Stoughton said, he could not trust himself to speak his own words, but would quote from what had been said by one under similar circumstances, that he thanked them for their patience in hearing him; that he had nothing to boast of as St. Paul had. He could speak of Christ and His cross, but not of himself. All his imperfections he prayed them to forget, and beyond that he had only to ask their kind remembrance, their love and prayers. May God grant that there may not be any voice heard from that pulpit but the voice of peace! He would close with the benediction of old—a benediction which he would pass upon everyone present: "The Lord bless thee and keep thee, the Lord make his face to shine upon thee, the Lord lift up the light of his countenance and give thee peace."

The 847th hymn was then sung, and a

part of the congregation retired, but a large number, nearly filling the body of the chapel, remained to the communion service, at which Dr. Stoughton presided. The Revs. S. B. Bergne (an old fellow-student of Dr. Stoughton's) and Samuel Minton offered prayer, and the services terminated by the singing of the hymn, "Sweet the moments, rich in blessing," followed by the Benediction.

On Monday evening a special meeting of the church and congregation was held in the school-rooms, which was very numerously attended. The proceedings were of a highly interesting character. Dr. Stoughton presided, and delivered a most animated address. He was followed by Mr. Wright, Mr. Holborn, Mr. R. Freeman, Mr. J. H. Fordham, Mr. S. Trotman, and others. Incidents of a very interesting character relating to the past history of the church were narrated, and a fervent hope was expressed by the chairman and other speakers that the future of the church would be bright and prosperous. It was announced that on Thursday, the 15th inst., a public service would be held in the church, when the Revs. Dr. Punshon, Dr. Donald Fraser, Dr. Angus, Dr. Allon, S. Martin, J. Baldwin Brown, Joshua Harrison, J. G. Rogers, and other clergy of all churches will be present to speak words of comfort and cheer to the late pastor and the church. S. Morley, Esq., M.P., will preside.

#### MESSRS. MOODY AND SANKEY.

The meetings of the American Evangelists have been continued during the past week at Exeter Hall and at the Agricultural Hall; those in Islington are being prolonged for another week in consequence of the temporary building at the East-end of London not having been ready for occupation. There has been no abatement of the interest in the services at either place, but rather otherwise. Nearly every day both buildings have been filled to their utmost capacity, and in connection with the Agricultural Hall services, the subsequent inquirers' meetings have been more fully attended than during any preceding week since Messrs. Moody and Sankey have been in London.

Sunday's services in the Agricultural Hall are stated to have been the most successful that have yet been held. At the afternoon service every nook and corner of the hall was crammed, while thousands of people were turned away for want of room. At the morning meeting (8 a.m.) there were about 12,000 or 14,000 persons present. The address was one specially for Christian workers, and Mr. Moody delivered an appropriate and stirring address upon "Daniel." Mr. Sankey sang also as a solo the hymn, "Dare to be a Daniel." The sight of thousands of women packed together in the afternoon was a striking one. Every available foot of space was utilised by sitting and standing women, while the platform itself was crowded, a large number of ministers of all denominations being present. The service was commenced by the singing of the 2nd hymn, "The gate ajar," after which Mr. Sankey sang "Knocking, knocking." Mr. Moody then read various portions of Scripture, commenting upon them; and, after the singing of another hymn, "Whosoever heareth shout, shout the sound," he preached from the fourth chapter of Luke, the 18th verse. In the course of his sermon he dwelt on the mission of the Saviour to give liberty to the captives of Satan; and he powerfully illustrated the joy which was felt by those who were set at liberty by telling how he attended a jubilee meeting of slaves in America just after they had been emancipated, to whom was proclaimed the glad tidings by coloured men, chaplains to regiments in the Army of the North, with an eloquence he never heard surpassed; and he most vividly described the raptures into which the blacks broke when they heard those tidings. Applying all this directly, and as it were personally, to the audience, he fervently urged that they had only to believe in the Lord Jesus and they would be for ever set free from sin and sorrow, and from the domination of that hard master, the devil, to whom the most cruel slaveholders could not be compared. In tones alternately vehement and tender he implored his hearers, or some of them, to seek salvation that night. An anecdote he told in this part of his discourse was very effective and apposite. He stated that, during the last war between England and America, commissioners were sent by the latter States to negotiate for peace. At that time there were no telegraphs nor ocean steamers, so that intelligence came slowly and at intervals by sailing ships—and great was the anxiety felt, especially as it was reported that the commissioners had been unsuccessful and were returning to their country. A vessel was sighted one evening, sailing slowly up towards New York, to await the arrival of which some persons sat up all night. When, towards morning, it reached the shore, the commissioners disembarked, and, with one voice, cried aloud, "Peace, peace!" The cry was taken up by those who were awake, reached the ears of those who were sleeping, and in a few moments the whole city resounded with the words, "Peace, peace!" The service concluded with a hymn and another prayer by Mr. Moody. A very large number afterwards went into the inquiry-rooms. The service for men only in the evening was, as usual, fully attended, and thousands of the people had to be refused admission. An overflow meeting for men and women was at the same time held in St. Mary's Hall, which was also filled.

At the noonday prayer-meeting at Exeter Hall on Monday the requests for prayer were very

numerous. After a devotional service and singing, Mr. Moody read a few verses from the 17th chapter of St. Luke, which referred to the healing by Jesus of the ten lepers, and the return of one only to thank and glorify God. He said he thought the previous day (Sunday) was the most remarkable day in his life. There were thousands of anxious inquirers at the Agricultural Hall. One most interesting case was that of a lady who was going out of the hall when he asked her, "Are you a child of God?" The tears flowed down the lady's cheeks, and she said, "No, but I should like to be." He talked to her and to about 200 persons who gathered round, and some time afterwards, as she was passing out, still with tears on her face, she said she had received Christ when they were on their knees praying, and she now felt so happy she could not restrain her tears. She also said she had two brothers and a father who were coming to the evening service, and she said while they were there she should be at home on her knees praying for their eternal salvation. Surely such scenes as these should stimulate them to fresh exertions. Dr. Ellis having prayed, Mr. Sankey said he had a precious season the night before at the Agricultural Hall. He asked that about four or five men might be sent to him in a room, as he liked to have it all quiet, so that those with him might think as well as talk. About thirty-five or forty men, however, were sent on account of the number who were inquiring, business men, aged men, young men, and boys. They had a very precious time together, and when they were going away he shook hands with them, and was very much touched by an aged pilgrim, with his locks white as snow, who said while bidding him good-bye, "God bless you, my young brother! for the message you have spoken tonight." And another young fellow said nearly the same words. That paid him very well for all his labour that day. The Earl of Cavan spoke of the great success which was attending other Gospel meetings in various parts of London. Mr. Sands and the Rev. S. Herring having briefly spoken of the work going on elsewhere, the Rev. A. O. Charles said that a nobleman who lived in fashionable society in the West-end of London had been induced to go to the Agricultural Hall by having a platform ticket given him. He went caring nothing for the Gospel, but he had a Christian wife at home praying for him, and the result was that he became a converted character. Another speaker told of a man, eighty-one years of age, who went into the Agricultural Hall, believing that there was no God, devil, angel, or soul, but who had not been there an hour before he was convicted of sin.

The Agricultural Hall was not quite so full on Monday night as on previous occasions, probably owing to a widespread impression that the Sunday-evening service was the last one to be held in the hall previous to the commencement of the mission services in the East. At the close of Mr. Moody's address a large number of people went into the inquiry-rooms. Simultaneously with the usual prayer-meeting continued afterwards in St. Mary's Hall for men, there was a prayer-meeting also held in the large hall.

Yesterday afternoon there was to be a service in the Agricultural Hall for the children of the various Reformatory Refugees and Orphanages. Mr. Moody and Mr. Sankey will conduct services in the Agricultural Hall every evening during this week; but on Sunday next they will commence their labours in the great hall specially erected in the east end of London. They propose, however, to make arrangements for the revival services to be continued every Sunday in the Agricultural Hall, so that the people who have been awakened in the north may still be kept together.

The Haymarket Opera House will shortly be opened for services. The noon-day prayer-meeting will be transferred to it from Exeter Hall on the 12th inst.

The committee of management of Messrs. Moody and Sankey's services have received 13,000*l.* in subscriptions. A further sum of 6,000*l.* is required to meet their engagements, which include not only the hire of the Agricultural Hall and Exeter Hall, but the erection of two large tabernacles, each capable of seating 10,000 persons, one in the east end of London, and the other on the south side.

It is expected that a great convention of ministers from all parts of the country will be held in London on May 5 and 6.

It is stated that Mr. Drummond, of Edinburgh, will take charge of the young men's meetings in connection with the present work in London.

An influential requisition is being got up in Cambridge, asking Messrs. Moody and Sankey to pay that town a visit before they return to America. The document has been largely signed in the University as well as in the town.

It is said that the committee in charge of Messrs. Moody and Sankey's meetings applied to the directors of the Crystal Palace for the use of that building, and the directors have intimated their willingness to let services be conducted for two nights, as an experiment. The committee, however, do not feel satisfied with this offer, and accordingly the offer will be refused.

Lord Radstock has again left England for St. Petersburg to undertake another series of the religious services in that capital which excited so much attention there a year or so ago.

The Congregational, Baptist, and Presbyterian ministers of Bradford have issued a collective

address, calling attention to influences unfavourable to pure social and Christian life.

Mr. Walter S. Searle, of Cheshunt College, has accepted a unanimous and most cordial invitation to become the pastor of the Union Congregational Chapel, Plymouth.

Mr. S. Sabine Read, of Hackney College, has accepted a unanimous invitation to become the pastor of High-street Congregational Church, Deptford, and will commence his ministry on Sunday morning, April 18.

The Rev. Spencer Pearsall, late of Eccleston Congregational Chapel, Pimlico, preached for the Rev. Dr. Landels at Regent's Park Chapel on Sunday evening week. Mr. Pearsall has changed his views as to the ordinance of baptism, and about a month ago was baptized by Dr. Landels.

The Rev. D. W. Evans, of Harwich, having received and accepted a cordial and unanimous invitation from the church at Great Marlow, Bucks, entered on his stated labours last Lord's Day. The Rev. A. Mearns, of Chelsea, London, was one of the former pastors.

The Rev. D. Griffiths having resigned his pastorate of the church at Falfeld, Gloucestershire, over which he has presided for nine years and a half, purposes on the second Sunday in April to commence his labours at Littledean, in the same county, to which place he has been cordially invited.

The Rev. J. P. Chown, the eminent Baptist minister of Zion Chapel, Bradford, has resigned his charge, having decided to accept a call from the congregation of the late Dr. Brock, of Bloomsbury-square Chapel, London. At a meeting of Mr. Chown's church at Bradford, on Thursday, a resolution was submitted that his resignation should be accepted. A very protracted discussion ensued, and an amendment was moved to the effect that no decision should be come to on the subject, but that the meeting should be adjourned for a week. This, after some further conversation, was carried, and the resolution was negatived.

On Sunday afternoon the first of a third series of sermons on the use and abuse of the world "Culture"—being the special subject selected for this occasion—was delivered in St. James's Church, Piccadilly, by the Rev. Prebendary Clark, vicar of Taunton.

**CONGREGATIONAL BOARD OF FINANCE.**—At the spring meeting of the Worcestershire Congregational Association, held at Kidderminster on March 31—Joseph Naylor, Esq., J.P., in the chair—on the motion of the Rev. Robert Vaughan Pryce, M.A., LL.B., seconded by John Addison, Esq., it was unanimously resolved, "That the scheme of church finance proposed by the Congregational Union of England and Wales be accepted by this association."

**THE BRIGHTON CONFERENCE.**—A great religious gathering is to be held in Brighton at the beginning of June, which will last ten days. It will be on the plan of the Evangelical Conference held at Oxford last year "for the promotion of Scriptural holiness," but on a much larger scale, and will be also under the auspices of Mr. and Mrs. Pearsall Smith. Some 8,000 persons are expected to attend, and 2,000*l.* will be spent in defraying the expenses of English-speaking clergy from the continent.

**BELGRAVE, LEICESTER.**—A bazaar in aid of the building fund of the new Nonconformist Union Church was opened on Easter Monday by E. Shipley Ellis, Esq., the chairman of the Midland Railway Company. The amount realised by three days' sale was upwards of 500*l.* In the course of the present month it is expected that a church will be duly constituted under the pastorate of the Rev. W. B. Bliss. Considerable success has attended this effort to meet the spiritual wants of this rapidly increasing suburb of Leicester.

**THE DEAN OF WESTMINSTER** preached in the parish church of Dundee on Sunday afternoon to a congregation which included representatives of almost every sect in the town. Long before the regular hour of worship the church was packed to an uncomfortable degree, and many women were removed fainting. The dean discoursed from the words, "Peace be unto you." Dr. Stanley is the first Episcopalian dignitary who has for centuries preached in the Presbyterian parish church of Dundee.

**BLACKBURN.**—The Mayor of Blackburn, W. Coddington, Esq., who is a Churchman and a Conservative, last week opened a bazaar in aid of the building fund of a new Congregational Church in the locality by an admirable speech in which the efforts of the Independents in the present and the past to provide evangelical instruction for the people were highly praised. The mayor eulogised the character of Oliver Cromwell, and maintained that the era of the Protectorate was one of the most brilliant periods in English history. The bazaar realised nearly 500*l.*

**ELTHAM, KENT.**—A new mission chapel was opened on the 23rd ult. in Pope-street, near Eltham, in connection with the Congregational Church at Eltham. It will accommodate some 120 persons and is well adapted for its purpose. At the afternoon service the dedicatory prayer was offered by the Rev. B. Price, and Dr. Culross, of Highbury Park Chapel, preached a sermon. A tea and public meeting followed. Mr. James Spicer presided, and addresses were delivered by the Revs. J. Jones, of Mary's Cray, Benjamin Price, J. H. Wilson, and other friends. Mr. W. Vinson, the treasurer, made the gratifying announcement that though the building had cost them 700*l.*, owing to the liberality of friends it was opened that day free of debt, and

that without any aid from the Chapel-Building Society. Liberal collections were then made to meet the current expenses.

**BUSHEY, HERTS.**—On the 17th ult., the Rev. J. Basley, pastor of the Congregational Church at Bushey, was presented with a beautifully executed testimonial expressive of the affection, esteem, and sympathy of his church and congregation, and other friends unconnected with his ministry, accompanied by a handsomely worked bag, containing one hundred guineas. The presentation, so unexpected, was feelingly and gratefully responded to by the pastor. After this, G. Tidcombe, Esq., presented a bag containing fifteen pounds to Mrs. Basley, congratulating her on the kind Providence which permitted her to attend the annual gathering after so many weeks of suffering from an accident which befel her when on an errand of mercy to a sick and dying neighbour.

**NEWTON ABBOT.**—The memorial-stone of a new Congregational Church at Newton Abbot was laid on March 18 in the presence of a large assembly by P. F. Spark Evans, Esq., of Bristol, who spoke of the pleasure it gave him, as a Devonshire man, and a descendant of the ejected clergyman who, in 1662, founded that cause, to be present that day. They had great reason to be thankful for the times in which they lived, under the House of Brunswick rather than that of Stuart, enjoying, as they did, many privileges denied their ancestors. The Rev. J. Sellicks, pastor of the church, then briefly reviewed the history of the cause in that town since the Act of Uniformity. A tea and public meeting was subsequently held, the latter presided over by Mr. Evans; the Revs. C. W. Hopper, C. Knibbs, of Torquay; G. W. Hickson, of Brixham; D. Hewitt, of Exeter; and J. Sellicks, taking part. The present outlay, which does not include the spire, is a little over 4,000*l.*, of which about half has been raised.

**UPPINGHAM.**—The Congregational Church at Uppingham, Rutland, has erected new Sunday-schools, at a cost of 500*l.*, and interesting opening services were held on Easter Monday. The Rev. C. Clemance, B.A., of Nottingham, preached an effective sermon in the afternoon to a large congregation. An excellent social tea was provided in the large schoolroom. At the public meeting in the evening, presided over by the pastor, the Rev. M. Braithwaite, suitable and stirring addresses were delivered by the Revs. C. Clemance, W. Skinner and W. Sutton, of Oakham, B. O. Bendall, of Stamford, W. J. Burrow, of Uppingham, and by two former ministers of the church—the Rev. F. T. Attenborough, of Leamington, and the Rev. E. T. Jackson, of Peterborough. A sale of articles, continued through Monday and Tuesday, proved very successful. Three hundred pounds had been collected previously. The proceeds of the services and sale were over 100*l.*, and 25*l.* 10*s.* promised conditionally on the debt being removed by next Easter. On Friday last the scholars were entertained to tea by the teachers, and the first Sunday morning in the new buildings was spent as a devotional meeting.

**HUDDERSFIELD.**—On Tuesday, March 30, Mr. E. A. Leatham, M.P., laid the foundation-stone of a new Baptist chapel, to be erected in New North-road, Huddersfield. The chapel is of a very handsome design, in the Gothic style. It is to accommodate about 800 persons, and the total cost, including the cost of the site, will be about 10,000*l.* To meet this only 6,085*l.* have been raised, and this includes 430*l.* contributed at the ceremony. It will be adorned with a spire rising to a considerable height. Mr. Leatham was accompanied by the Rev. J. Hanson (pastor of the church), the Revs. J. Barker, Dr. Stock, D. Davis, J. Alderson, R. Skinner, J. Rumfitt, J. T. Stannard, T. D. Crothers, &c. After devotional exercises, Mr. Hanson read a short history of the progress of the Bath Buildings congregation, after which Mr. Leatham was presented with a trowel and mallet, laid the memorial stone with the usual ceremony, and delivered the speech we have reported elsewhere. In the evening there was a public meeting in the Methodist Free Church, Brunswick-place. Mr. E. A. Leatham, M.P., presided, and on the platform were the Rev. J. Hanson, the Rev. Dr. Green, Principal of Rawdon College; the Rev. J. P. Chown, and others. There was a large attendance. After the chairman's address, the Rev. Dr. Green said they were told that this was a sceptical age. But after all it was found that it was the Gospel which could truly reach and move the heart. Look at what was going on in London; and, apart from the particular character of the work, was it not cheering to find that as soon as men were found thoroughly, intensely believing, earnestly speaking and commanding the Gospel of the grace of God to the gathered thousands of the people, the thousands were gathered; and that no amusement, no excitement could compare for a moment in its influence upon human souls with the preaching of Christ's Gospel. They had another proof of this not perhaps concerning the masses of the people. By far the most popular book of the year was simply a Life of Christ. (Hear, hear.) That book was produced, was read, and took its stand at once foremost among the productions of the time. What was the cause of this? It was not the writer—it was the subject. (Hear, hear.) It was not the eloquence of the author—it was the Divine life that was pourtrayed. Christ speaks, and will speak, when all these controversies are hushed for ever. (Applause.) Mr. C. H. Jones and the Rev. J. P. Chown afterwards addressed the meeting.

## Correspondence.

DENOMINATIONAL TRAINING SCHOOLS  
AND COLLEGES.*To the Editor of the Nonconformist.*

SIR,—Permit me to open in your columns questions which seem worth discussing in the present position of the education movement.

1. Now that we so generally adopt the undenominational theory of education, is it useful or wise to keep up our training college at Homerton? So many of our Congregational schools are being abandoned, that the demand for denominational teachers must decrease; nor does there seem any reason why we should train masters for board schools.

2. Is the extreme denominationalism of some of our colleges consistent with our more enlarged views on education, or of any advantage to our students? Some of your readers will probably wonder to hear that in New College, for instance, every professor, whether he teaches languages, or literature, or science, must be a member of the Congregational body! Surely when advocating the opening of our Universities we ought to abandon such narrow restrictions as these. It would be advantageous to our colleges to have a wider field for the selection of tutors, and equally advantageous to the students to associate with Christian men who differ on minor points of doctrine or discipline. Why should not our leading bodies unite in forming one good college for secular subjects of study—each providing its own special divinity chair?

Your obedient servant,  
X. Y. Z.

## THE MODEL JOURNAL.

*To the Editor of the Nonconformist.*

SIR,—I did not intend writing even one line more, but the two letters of "A Radical" deserve and demand a short reply. The Congregational Union could not even for a moment entertain the idea of a newspaper venture, and a resolution in its favour would be an injury to the scheme by making it denominational and sectional. An editor-in-chief, acting under an elective and representative committee, would at best be a puss in boots, and few men worth their salt would consent to occupy so precarious and anomalous a position. A co-operative daily newspaper would not only be a novelty but a perplexity to all concerned in it. Fifty thousand pounds sterling would not suffice to start and sustain the model journal, and no investor could expect a dividend above 6 per cent. for five years. I do not despair, much less despair, and our Radical friend from the western city must arouse us again in the autumn, for the summer is the very worst time for a new journalistic venture.

Believe me, Sir, your obedient servant,  
FESTINA LENTE.

Kensington, April 5, 1875.

## THE QUEEN'S ENGLISH.

*To the Editor of the Nonconformist.*

SIR,—Every lover of our language desires to see it kept free from all expressions that tend to corrupt and therefore weaken it. However highly we may esteem the learned languages, we should never be indifferent to the proper use of our mother tongue. The following from the pen of a foreigner ought to be enough to arouse the most apathetic to an interest in the cultivation of our language.

A prize was given in 1791 by the Academy at Berlin for an essay on the comparison of fourteen ancient and modern languages of Europe. In that essay the author, Jenisch, assigns the palm of general excellence to the English. It is also allowed by every German critic that in regard to the qualifications which it possesses for becoming a general interpreter of the literature of Europe not even their own language can compete with it. Such being the power and value of a language bequeathed to us, let us do our best to keep it as pure as possible.

With some such thoughts as these I shall just notice a few faults in some of the public speakers hereabouts, and trust, though I am neither a critic nor a master of our language, the few remarks I make will not be thrown away. A man needs not be a prize rifleman to hit a haystack.

How often have I heard phrases similar in construction to these:—"Instinct! You will find instances of it in the eagle and in the elephant, and in the fox, and in the dog, and in the spider, and in the swallow," where the "AND IN" is as wearisome and unharmonious as the dong-ding, dong-ding, dong-ding, of our neighbouring church steeple.

Again: "You shall get up early, the sun shall shine brightly, you shall with your family go by an excursion train, you shall take a first-class ticket, you shall stay at —, and you shall return home at such and such a time." As if the speaker had not only the heavenly bodies and all the phenomena of nature under his control, but even the arrangement of your domestic movements.

This improper use of *shall* and *will* may arise perhaps from the way in which *shall* and *will* are used in the Scriptures, but as a writer on the subject says: "When they were translated *shall* and *will* were in a transition

state," therefore our translation is not to be followed in this matter. The following rule, if attended to, would prevent such solecisms:

"If the speaker is the nominative to the verb and also determines its accomplishment; or, if he is neither the nominative to the verb nor determines its accomplishment the proper auxiliary is *will*.

Again, we are in the habit of hearing words compared which really do not admit of comparison, thus, most hopeless, most complete, most finished, most inaccessible, most inaccurate, most lifeless, most entirely, most intrinsically, most perfectly.

How simple the prayer "that we may perfectly love Thee" compared with "may we more perfectly love Thee," as we sometimes hear it expressed.

In impassioned language we are allowed to put the grammarian aside, for, as Dr. Crombie says, no lover would think of calling his mistress the least imperfect of her sex, but the frequent use of such expressions, supposed by some speakers to give power and dignity to their discourse, only weakens it just in proportion to the extent of such inflation.

Perhaps some may think these but little trifles and of no consequence; I beg to say, however, that they are annoyances sufficient sometimes to spoil a discourse. They are the little flies in the apothecary's ointment.

Another little fly is the emphasising every word and syllable.

L. NORWOOD.

## SKETCHES FROM THE GALLERY.

*(By our own Correspondent.)*

Hon. members did not show any enthusiasm about getting back to work on Monday after the Easter holidays, and they were not put to shame by an unusual degree of alacrity on the part of right hon. members. Mr. Disraeli was there, as he always is, and such members of the Government as were strictly affected by the business on the paper were also in their places. But those that might, prolonged the holidays by "one day more." The front Opposition bench was more than usually bare, though the company was distinguished, including Mr. Gladstone (who, however, did not stay very long) and Mr. Lowe. The noble Leader of the Opposition was late as usual, strolling in in his nonchalant manner an hour after work had commenced. The attractions of the business at the moment before the House—it was something about India—was not sufficient to keep his lordship, and he went out again, serving another hour just before dinner, and again disappearing. I really can't say what he should do or say if he were to remain at his post. But it seems odd to have a leader of a party thus strolling in or out—generally out—between his cigars.

Lord Charles Russell's resignation of the Sergeant-at-Arms was formally announced on Monday night, and received in a singularly cool manner by the House. His lordship never was a warm personal favourite with members, but it was unprecedented that no notice should be taken of his resignation of an office he had filled for twenty-seven years. The House expected the Prime Minister to make some move, but he sat silent, and Mr. Lowe interposing too late, the next business on the paper was proceeded with. Mr. Erskine, the new Deputy Sergeant-at-Arms, took his seat to-night, though merely informally, as Lord Charles Russell was at the table as Sergeant-at-Arms, and Captain Gosset Deputy-Sergeant. The preliminary business being disposed of, the House resolved itself into Committee of Supply, and, there being exceedingly few persons to object to anything, business went on in the most satisfactory manner, and money was voted by the hundredweight, as if it were coals for the poor. Only one division varied the serenity of the sitting—Col. Gourley raising the question of the C. D. Acts on the vote for 4,750*l.* to pay the police employed under the Act, and getting beaten by 62 votes against 18. In another part of the debate objection was taken by Colonel Alexander to Mr. Gathorne Hardy's choice of a Chaplain-General, in succession to Mr. Gleig. Colonel Alexander, and several other military speakers, thought that promotion ought to have been given to one or other of the senior army chaplains. But Mr. Gathorne Hardy was able to explain that he had appointed Bishop Claughton in deference to his episcopal office, being of the opinion that it would be well for the army to have a bishop at the head of its spiritual administration. It may be noted, speaking of chaplains, that a larger sum is this year to be devoted to the expenses of Divine service in the army than was paid last year. The increase is as much as 3,000*l.*, on an expenditure of 48,110*l.* thus made up:—Pay, "etc.", of chaplain's department, 25,561*l.*; contingencies of chaplain's department, 342*l.*; allowances to officiating clergymen, 21,961*l.*; and payments for buildings for Divine service, 246*l.*

Mr. Holms, the member for Hackney, invariably succeeds in giving to the debates he leads off a solidly intelligent aspect. His motion with respect to the brewers' licence duty proved no exception to this rule. Mr. Holms believes that the brewers' licence duty is unjust and unfair in its incidence, and ought to be repealed, and this view he urged upon the House in an exceedingly able speech. Sir Wilfrid Lawson was to have moved the rejection of the resolution, but the death of his wife's sister put him into sudden mourning, and the House was deprived of an expected treat. In his absence Mr. Sullivan had undertaken to move the previous question in the most gentle manner known to Parliamentary procedure of shelving a resolution or a bill. But the Chancellor of the Exchequer came forward, and in an interesting speech demonstrated the impossibility of his conceding the points urged by Mr. Holms. The minor inconveniences of the impost he promised to "consider." But for the present he could do nothing, and on the part of the Government he asked the House to pass to the orders of the day. Mr. Gladstone, who, as usual of late was in his place, said a few words in support of the position taken up by the Chancellor of the Exchequer, and advised Mr. Holms to withdraw. Thus adjured, Mr. Holms might probably have consented to forego the division. But up in the galleries over the clock there was a crowd of gentlemen belonging to what is emphatically denominated "the" trade, and they would not have understood such an apparent weakness. Accordingly, the House divided, and Mr. Holms, finding only 83 supporters, was beaten by a majority of 120. The Bank Holiday Act (1871) Extension and Amendment Bill was passed through committee, gaining for the Custom House officers the advantages of Sir John Lubbock's famous piece of legislation. Mr. Fawcett is strongly of the opinion that it is the constituencies, not the members of Parliament, who ought to be taxed with the cost of elections, and on the motion to go into committee on Sir Henry James's Parliamentary Elections Returning Officers Bill, he moved an amendment to that effect. With a magnanimity which it is to be hoped will have its reward, the House rejected the proposal, and resolved itself into committee and stuck to the bill till it was passed.

## FOREIGN MISCELLANY.

Horses for the French army are beginning to be largely shipped in Russia.

The Count de Chambord has advised his friends to take part in the elections for the Senate.

The *Presse*, an influential Paris paper, informs its readers that henceforth it will represent Republican principles.

It is stated that the Chinese Government have made a proposal to our Government to admit a certain number of Chinese cadets into the British navy.

The Imperial German Government has accepted Russia's formal invitation to a renewal of the Brussels Conference on international usages in time of war.

The Emperor of Russia is expected to visit Berlin on May 10, and, after remaining for three days in that city, to proceed to Ems, where he will be met by the Duke of Edinburgh.

It is stated that the Emperor of Germany's visit to Italy has now been finally decided upon, but that His Majesty will not go beyond Florence.

**THE KAISER AT VENICE.**—On the night of the arrival of the Emperor of Austria in Venice the city was magnificently illuminated, and there was a grand court ball at the palace. Yesterday morning the Emperor, accompanied by King Victor Emmanuel and the royal party, left for Vigouza, to be present at a military review.

**MARSHAL MACMAHON** was on Thursday invested with the Spanish Order of the Golden Fleece, the ceremony taking place at the Elysée. King Alfonso was represented by the Marquis de Molina, ambassador; and the Chapter of Knights included the Duc de Noailles, the Duc d'Anjou, the Duc de Nemours, and the Prince de Joinville.

**TRIAL OF THE GUIKWAR OF BARODA.**—The commission appointed to try the Guikwar of Baroda is understood to be unable to agree upon a verdict. It is rumoured that the native members of the commission are of opinion that the Guikwar is innocent. A proclamation from the Viceroy on the subject is expected on April 10.

**HANS CHRISTIAN ANDERSEN**, the well-known writer of fairy tales, received on the 2nd inst. from the King of Denmark, on the occasion of his seventieth birthday, the Cross of Commander of the Dannebrog Order. Deputations had arrived from various parts to present him their congratulations. A splendid edition of one of his works was published to-day in fifteen different languages in celebration of the event.

**ANTI-JESUIT RIOTS AT BUENOS AIRES.**—Riots of a formidable character have broken out at Buenos Ayres, and criminal excesses were committed by

some persons among the infuriated populace. Petroleum was used in setting fire to the Jesuit College, and several of the priests were killed, others being badly hurt. The archbishop's palace was sacked, and such was the critical position of affairs that the National Government had to proclaim the province in a state of siege for thirty days.

M. WALLON.—The Paris papers report a speech delivered on Saturday at a meeting of members of the learned societies by M. Wallon, the Minister of Public Instruction. The Minister said that the Republic which the Assembly on its election found existing *de facto* had given the Marshal-President the most extended powers, placing a veto upon two things only—a *coup d'état* and revolution. The speech is said to have been much applauded.

AN EMPEROR!—The youthful Emperor of the Flower Land is represented by the Chinese as leading a most unhappy life. They say that he passes his time from morn to eve in crying for his mother, from whom he has been separated for ever. Not even his former nurse was allowed to accompany him to the palace. The object in view in thus closing the door on former associations is that the Emperor may grow up an entire stranger to everything connected with his original home, and learn to regard the Empresses Dowager as his mothers.

HORSEFLESH DINNER.—A grand banquet of horse, ass, and mule flesh took place in Paris on Saturday. About seventy persons sat down. Mr. Bicknell, who took the chair, traced the history of horseflesh as an article of food from the earliest times, and said that the main object of the society by which the banquet was given was to overcome the prejudice existing against that food. In the course of his speech he expressed the opinion that the prejudice was so strong in England that he did not think a single horse-butcher's stall could be set up in London with any chance of success. It was afterwards announced that an honorary medal would be given to any one willing to make the attempt, as well as 20*l.* to be distributed to the poor of the district. The banquet was very successful.

PRINCE BISMARCK completed his sixtieth year on Thursday. The congratulatory telegrams which he received are said to have been "countless." Among the senders were the Emperor, the Crown Prince, and the King of Bavaria. The Emperor called on the Chancellor at the Foreign Office in the afternoon. The event was celebrated by political meetings and banquets all over Germany. Following the example of their metropolitan contemporaries, the whole of the provincial press marked the day by congratulatory leaders. The Berlin Ultramontane, the *Germania*, sarcastically wished the prince many happy returns that he might live to see the consequences of his policy. Prince Bismarck goes to Varzin about the middle of April, but he is to accompany the Emperor on his visit to Italy should His Majesty particularly desire it.

AN INTERNATIONAL CODE.—This year the meeting of the Association for the Reform and Codification of the Law of Nations will be held at the Hague during the first week in September. The King of Holland has promised his support. The subjects which it is proposed to discuss will include negotiable securities, such as bills of exchange, bonds, &c. Public international law will be separately dealt with. The committee has determined to direct its first efforts to the best mode of bringing about a uniform system of law and custom with regard to bills of exchange. To this end it has drawn up a series of questions which it is about to submit to chambers of commerce, bankers, jurists, &c., in various countries, so as to ascertain the difficulties now existing and the best method of remedying them.

#### THE EDUCATION ACT.

EXMOUTH.—The Undenominationalists have obtained a great victory in the recent election of a school board at Exmouth. There were eleven candidates for seven seats. Five Undenominationalists have been returned, three of whom are Nonconformists, including the Rev. Thomas Ellis, Congregational minister, and one of his deacons. In politics the board consists of six Liberals and one Conservative.

KEIGHLEY, NEAR BRADFORD.—Intense interest has been excited in the West Riding by the election of a school board at Keighley, which has just taken place. Two years ago, on the ratepayers being polled, a large majority decided against the formation of such a body, but there being a great deficiency of school accommodation, the Education Department in course of time issued the usual order, in consequence of which a school board of nine members has now been elected. Fourteen persons were nominated, and the five brought forward by the undenominational section have been returned at the head of the poll. Of the other candidates, two Churchmen, one Catholic, and one of the independent party have been elected.

LOUGHBOROUGH.—The first school board election for Loughborough took place last week. After a very severe contest the Unitarian candidate won the majority of seats by 299 votes. This decided victory is largely due to the indefatigable efforts of the two secretaries of the committee, the Rev. F. H. Jones, the Unitarian minister, and the Rev. J. Lemon, the Congregational minister. The denominations are represented on the board thus—the Roman Catholic priest, who is at the head of the

poll, the Anglican curate, who is second, the four undenominational candidates, and one Episcopalian layman.

#### Epitome of News.

The Queen, with Princess Beatrice and Prince Leopold, left Windsor on Friday for Osborne, where the Court will remain for five weeks. Prince Leopold was sufficiently recovered to travel in the same carriage as Her Majesty.

It is stated that it is proposed to mark the approaching anniversary of Her Majesty's birthday by the distribution of a number of honours and rewards to naval and military officers of distinction.

The Prince of Wales returned to London yesterday after his visit to Mentone, and is stated to be in excellent health. On Monday he paid a visit to Marshal MacMahon in Paris.

The Duke of Connaught has joined his regiment, the 7th Hussars, at Norwich.

Mr. Butt has issued a circular to the Home Rule members, urging the necessity of being in their places as soon as possible in order to oppose the Peace Preservation Bill.

The Empress Eugénie and Prince Louis Napoleon will visit Madrid at the end of spring, to see the Countess Montijo, the Empress's mother.

It is believed that the Lord Chancellor will, immediately after the reassembling of Parliament, introduce a short bill to modify Lord Selborne's Appellate Jurisdiction Bill, so that it may come into operation next November. All the rules of pleading and procedure which have caused so much trouble have been finally approved, and nothing is now wanting but to give them the sanction of the Legislature.

The Commissioners for the Reduction of the National Debt announce that the sum to be invested during the current quarter is 331,867*l.*

It is stated that Mr. Gladstone will for a time reside in Oxford, the scene of his college days, rooms having been taken for him at Keble College. The right hon. gentleman is said to be desirous of prosecuting undisturbedly those theological studies which have already resulted in the "Expostulation" and "Vaticanism," the continuation of which will doubtless be accelerated by the vast treasures of the Bodleian and other libraries at the University.

The Government Tenant Right Bill was the subject of reference at the annual meeting of the Devonshire Chamber of Agriculture, held at Exeter on Friday. Sir Thomas Dyke Acland, M.P., expressed his opinion that any legislation on this question should be compulsory, but Earl Fortescue did not think there was any necessity to interfere with the making of contracts between landlords and tenants. Sir John Kennaway, M.P., held that where protection was not afforded to the parties in agricultural contracts the law could step in. A motion that there was no need for compulsory legislation between landlord and tenant as to the mode or condition of letting land was lost, and the debate was adjourned.

On Saturday the Cambridgeshire Chamber of Agriculture decided, by a majority of seven to five, that the Government Tenant Right Bill was inadequate to effect the object which it was intended to promote. On the same day the measure was discussed at similar gatherings in Northamptonshire, Gloucestershire, Cheshire, and Leicestershire.

It is stated that the North Wales colliers have intimated that they will decline to accept the reduction of 15 per cent. in their wages, the notice for which expires next week. The masters, on the other hand, are said to be equally firm, and it thus becomes probable that there will be a cessation from work which may be prolonged like the lock-out in South Wales. The matter affects several thousand men in both the Denbighshire and Flintshire districts.

At a meeting of the Vestry of St. George's, Hanover-square, on Friday, a resolution was submitted protesting against the increasing expenditure of the School Board for London. After some discussion it was agreed, upon an amendment, that the vestry should join that of St. Marylebone in an endeavour to obtain a conference with the School Board on the subject.

The funeral of Mr. John Martin took place on Friday near Newry. It was attended by several thousands or persons from Dublin, Belfast, Cork, Dundalk, Drogheda, and other places. The chief mourners were six nephews of the deceased. Messrs. Fay, Ennis, and Ronayne, members for Parliament, were also present.

The Norwich Conservatives have at length lodged a petition against the return of Mr. J. H. Tillett, for the city. It is understood that one of the allegations made against the Liberals is a lavish employment of clerks and messengers.

The departure of the Arctic Exploring Expedition is now fixed for the 1st of June. According to the official statements, it will return in the autumn of 1877.

At the Guildhall Police-court on Friday, Dr. Kenealy, M.P., appeared in answer to a summons charging him with having published a libel upon Mr. Wright, sub-editor of the *Morning Advertiser*. In this Mr. Wright was accused of being a violent Romanist, a tool of the Jesuit faction, and of conducting the paper in a false and disgraceful manner. He was now called, and denied these statements upon oath. His cross-examination by Dr. Kenealy was succeeded by the calling of other evidence in support

of the prosecutor's case, and the hearing was adjourned to the 20th instant.

A vote of 200*l.*, as gratuity to Mr. George Smith, in recognition of his valuable services to Biblical knowledge, in the excavations on the site of ancient Nineveh, has been placed on the Civil Service Estimates of the British Museum.

A statue to the memory of the late Mr. John Fielden, M.P., one of the most earnest advocates and promoters of the Ten Hours Bill, was unveiled at Todmorden on Saturday by Lord John Manners, M.P., who, in replying to an address of welcome, drew attention to some of the lessons which might be drawn from a study of the deceased member's career. A banquet followed, at which the Postmaster-General, Mr. E. Hardcastle, M.P., and Mr. Joshua Fielden, M.P., were among the speakers.

Saturday last was the first day on which the Tower was thrown open to the public, and nearly 4,000 persons were admitted. An address descriptive of the principal objects of interest in the fortress was delivered by Mr. Hepworth Dixon. The Tower is open free on every succeeding Saturday and Monday until further notice.

The largest of the Peabody buildings was on Friday opened for the reception of tenants. This block of dwelling-houses, which covers more than two acres and a half, is situate between the Blackfriars and Waterloo roads, at the back of Stamford-street.

Heavy damages, the amount exceeding two thousand pounds, have been awarded to the Rev. C. Morse, in compensation for injuries received by him in the Thorpe accident on the Great Eastern Railway.

A corn-merchant, writing to the *Eastern Morning News*, states that the stocks of grain in London are only one-fifth of what they were last year at the same time. He also states that they are proportionately low in other places.

The mortal remains of the late member for the Kirkcaldy Burghs, Mr. Robert Reid, were consigned to their final resting-place in the family vault in Iffley Church, near Oxford, on Saturday. No hats, bands, scarves, or other signs of mourning were used, in accordance with the spirit of the new project of funeral reform lately inaugurated by the clergy and laity of Oxford. The Rev. Dr. Warburton, the village clergyman, read the service.

Sir George Elliot, one of the Conservative members for North Devon, was entertained on Wednesday night by his supporters, and a magnificent testimonial presented to him. It consisted of a dessert service in silver, valued at about 2,000*l.*

Sir John Gray, M.P., is dangerously ill. By direction of Cardinal Cullen prayers for his recovery were offered on Sunday in the Dublin Roman Catholic churches.

Alderman Jessop, of Sheffield, has given 12,000*l.* towards the building and furnishing of another hospital in Sheffield.

Intelligence has arrived of the death of the Reverend Charles New, a well-known missionary in East Africa, while he was on his way to Zanzibar.

Lord Derby has received a deputation from the Evangelical Alliance and other bodies, who waited upon him respecting the persecution of Christians in Turkey. His lordship, in reply, pointed out that the Porte labours under many difficulties in the matter, and that if Christians were to be exempt from the conscription it would be an inducement to many to change their religion.

Captain Paul Boyton on Monday made a series of experiments with his life-preserving apparatus from the Medins, at East Cowes. These were witnessed by the Queen and Princess Beatrice from the deck of the Alberta. When the experiments had been brought to an end, Her Majesty sent for Captain Boyton, assured him that she was much pleased with what she had seen, and ordered a suit of the dress for use on board the royal yacht. On Friday Captain Boyton will make an attempt to cross the Channel, starting from the Admiralty Pier at Dover at ten o'clock at night. He expects to reach the French coast near Boulogne at about three o'clock on Saturday afternoon. A couple of pilot boats will accompany the captain from the moment that he leaves the Admiralty Pier at Dover until he sets foot on the sands between Cape Grisnez and Boulogne.

Mr. Ralli, the Liberal candidate for Bridport, was on Wednesday elected, with 620 votes; Alderman Sir Charles Whetham, who came forward in the Conservative interest, polling only 189 votes.

A NEW QUARTERLY REVIEW.—The Dean of St. Paul's and Mr. Beresford Hope have issued the prospectus of the *Church Quarterly*, which is to be "a sound high-class periodical, setting forth the results of real study and reflection on the highest of all subjects, in such a manner as to be worthily representative of the teaching and position of the Church of England." The papers will, as a rule, be signed with the name of the writers, but anonymous contributions will not be absolutely prohibited. The Rev. J. G. Cazenove, D.D., has consented to undertake the office of editor. Among the promoters and supporters of the proposed review are the Earl of Carnarvon, Earl Nelson, the Earl of Glasgow, Lord Lyttelton, Mr. J. G. Hubbard, M.P., the Bishops of Ely, Lincoln, and Peterborough; the Deans of Canterbury, Durham, Rochester, and York; the Revs. Canon Gregory, Dr. Irons, M. MacColl, &c.

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**ERRATUM.**—In the allusion to the church at Tynemouth, in the letter of the Rev. J. Ross in our last number, the word "envelopes" should have been "offering." Envelopes are not used

# The Nonconformist.

WEDNESDAY, APRIL 7, 1875.

## SUMMARY.

MAY we congratulate each other on the final disappearance of the most trying and protracted winter season known for many years? The question is of far more present interest than the reassembling of the House of Commons, or any political incident of the hour. It may be assumed, rashly perhaps, that we have taken leave of the cold, bitter weather which, during some five months past, has been unusually fatal to the aged and the young, and that the slow advent of spring is a sign that there will be no reaction beyond occasional frosts. Any perceptible increase of sunshine and warmth is welcome. The long spell of cold, which has been good for neither man nor beast, has nevertheless, been a benefit to the soil. A backward season, we are told, is generally a fruitful one. Agricultural prospects are said to be most encouraging and, up to the present time, there is reason for hoping that the harvest of 1875 may be as productive as that of 1874.

The farmers have had leisure of late to discuss the provisions of the Duke of Richmond's Land Tenancy Bill in their several clubs and chambers of agriculture. They do not like it, and cannot be induced by their landlord co-adjudicators to pass resolutions in its favour. Nor is this surprising. The bill, indeed, recognises the theoretical rights of tenants, freedom of contract, &c., but—and in this it is on a par with nearly all the illusory legislation of the Disraeli Government—it provides no adequate means of enforcing them. Not only can landlords contract themselves out of the bill—which course they will no doubt generally take—but, as Mr. Fawcett pointed out at the farmers' meeting at Salisbury-square on Monday, the clauses which give compensation to the landlords are far more stringent than those which give compensation to the tenants. Probably the bill has been introduced only as a feeler, and will never reach the House of Commons. But we can quite sympathise with the complaint that a farmers' Parliament is going to do nothing for the farmers. Are they worse off in that respect than any other class, always excepting military officers?

The circumstances connected with the election for the Kirkcaldy district of burghs—the first in Scotland since the passing of the Church Patronage Abolition Bill—are a real portent. It is probable that Sir George Campbell will have a walk over. Though one of the ablest of Indian administrators and a real statesman, the honourable gentleman could only satisfy the Liberal constituency by pledging himself to disestablishment. That done, he was accepted with enthusiasm, and his seat was secure. We have no doubt Kirkcaldy has given the key-note to all the Liberal constituencies north of the Tweed. Our Scottish correspondent, it will be seen, believes that "a separation of the Church from the State is not unlikely to take place, at no great distance of time, by almost universal consent," brought about by the action of the laity. Unquestionably if a large majority of the Scotch members should decide in its favour at the next general election, the battle will be virtually won, though their may be a severe struggle in Parliament.

Dr. Kenealy has been prominent during the past week. His demonstration in Hyde Park on Easter Monday has been followed by processions and open-air meetings at Reading, Bradford, and Hull, at which resolutions have been passed declaring the convict Orton to be Sir Roger Tichborne and adopting a petition to Parliament to inquire into the conduct of the late trial. At Hull an enthusiastic mob took the horses out of Dr. Kenealy's carriage, and dragged it through the streets. These demonstrations are disagreeable evidence that multitudes of people, albeit the most ignorant and prejudiced, believe that Orton was unjustly convicted after the most protracted trial on record, and that both judges and jury were open to corrupt or extraneous influences. This is a sad revelation in a country where the judicial bench has been deservedly held to be above suspicion. We now see that the residuum in this country which will shut its eyes to facts and evidence at the call of reckless, brazen audacity, is very large. It is to be hoped that the Government will give every facility for the Parliamentary discussion which Dr. Kenealy professes to desire, though we despair of the partisans of Orton being convinced, however overwhelming the case against him.

On entering upon his sixty-first year, Prince Bismarck was last week the object of a more than

national demonstration. Telegrams and letters, addressees and presents, poured in upon him from all parts of Germany, and from many of the capitals of Europe. Probably the Chancellor needs all the *prestige* which springs from his immense popularity, and his position as the first of European statesmen, to complete the two great tasks which he has in hand—the consolidation of German unity, and the extrusion of Papal influence and dictation in the secular government of the Fatherland. Prince Bismarck, we may assume, would fain carry on the struggle with the Vatican direct; but the Vatican is unassailable. And while we are unable to deny that the severe measures taken by the secular power in Germany against the misguided instruments of Papal policy may be excused on State grounds as the only available means of securing the object in view, the policy pursued by Prince Bismarck is hardly to be glorified in from our English point of view, and we may sincerely sympathise with the unfortunate victims who are being remorselessly ground between the upper millstone of German unity and the lower millstone of Papal infallibility. The arbitrary and rough-and-ready policy which is being carried out in Prussia for the coercion of Roman Catholics, with the applause of the German nation, may have highly injurious results in other directions.

## THE EMPEROR OF AUSTRIA AT VENICE.

THE Emperor Francis Joseph, the representative of the House of Hapsburg, has passed through a very varied experience since his accession to the Throne. His education was carefully and even jealously conducted with a view to keep his mind closed against every beam of light from beyond the narrow circle of his own Imperial rights and prerogatives, and to prevent the development of any germ of sympathy with the broad interests of human kind. He ascended the Throne of what for several ages had passed under the name of the Holy Roman Empire, as complete a devotee to absolutism in politics, and to Ultramontanism in regard to ecclesiastical authority, as the most assiduous training could make him. He was an apt pupil, and freely imbibed the instruction of those who had under their superintendence the formation of his character. Events, however, but little conduced to the successful exercise in his exalted sphere of the principles so sedulously instilled into him in his earlier years. "The stars in their courses fought against Sisera." Almost every item of Imperial policy upon which he had been taught to set a high value, and which he assumed the sceptre with a full determination to maintain, has been shattered by the "inexorable logic of facts." Thus much, however, may be said in his favour. He has borne successive misfortunes with dignity; he has rightly interpreted their meaning; he has, if not cordially, yet without any concealed disloyalty, surrendered himself to the forces which struck a fatal blow at that image of autocracy which he had been taught to worship; and, perhaps, of all the sovereigns of Europe he has passed through the most fiery ordeal, and has come forth from it a truer man and a better monarch than he was before the days of his severe discipline.

To maintain the hold of Austria upon Italy was one of the articles of Francis Joseph's creed. He looked upon it as a trust conferred upon him for the benefit of Europe. The wishes of the Italian people he lightly esteemed in comparison of the responsibility which he imagined to have been laid upon him. So far as he took instructions from his own conscience, he recognised it as a duty owing to truth, honour, and the general interests of his Empire, to hold with extremest tenacity the subjection of the Italian people to Austrian rule. None of us, probably, has yet forgotten the writhings of the victim in the talons of the alien. Again and again the sympathies of Europe were enlisted in the cause of Italian insurrectionists. We need not now recall the events which one by one have rescued Italy from foreign despotism. Before Austria entirely surrendered her Italian provinces, she tried what could be done by a conciliatory policy. But enmity between the ruler and the ruled had become too intense and too ingrained to be soothed into friendliness even by the gentleness of Maximilian. It became plain that the cruel experiment of repressing an entire nation by external authority, by ever-present and ever-pressing force, was not likely to terminate in success, and that so long as the foot of the Austrian planted itself, as by right, upon the soil of Italy, the relations between the two people would of necessity be those of bitterness and strife.

Well, that grand mistake, as we all know, has been corrected. The unity and nationality of Italy has been compassed. Several years have now elapsed since Francis Joseph, sorely discomfited at Sadowa, and followed up by the Prussian army to the precincts of his own capital, gave up Venetia to the disposal of the French Emperor, and thereby finally withdrew from his Italian dominion. The sincerity of his resignation has been attested by his subsequent demeanour. He has not permitted himself to cast a lustful eye at the treasure which he then relinquished. The enmities of a former day have gradually subsided. Two years ago King Victor Emanuel paid a visit to Vienna; this year the Emperor Francis Joseph responds to that mark of friendly confidence by meeting the King of Italy at Venice.

Our readers will have seen that there have been grand rejoicings in that fascinating city, and will gladly excuse us, we hope, from any attempt to describe them. To them, as to us, the main interest of the scene centres in the fact—that monarch has met monarch; that Austrians have met Italians; and that both have fraternised with cordiality and enthusiasm. The Empire and the Nation have stood face to face, each erect, independent, friendly, and each preferring to the other the manly greeting which mutual respect and sympathy suggest. Nothing can have been more admirable than the bearing of the Austrian Emperor, nothing more touching than the eager acclamations with which he was welcomed by the Venetian people, not now as a ruler, but as a guest. It was no mere ceremony that so deeply interested the congregated thousands at Venice. It may rather be looked upon as a lively representative of deep and solemn meaning. International enmities are not natural; they are artificially excited, and when the moving cause of them is withdrawn, they speedily die away. The old fable of the traveller's cloak, which he only wrapped more closely around him when exposed to the pitiless blasts of the wind, and which the warm beams of the sun induced him to cast aside, is being frequently repeated in human experience, national as well as individual.

The great event of the week comprises not only a weighty moral, but a cheerful prophecy. From Austria, Italy had most to fear. The Empire might have bided its time, and have again overwhelmed the new Kingdom. There is no fear of this now. Even if it were thought to be possible, it is not held to be desirable. Her Italian provinces added nothing to the strength of Austria, contributed little to her resources, and were in reality a burden rather than a gain. Two nations were made unhappy by a political arrangement which in reality consulted the welfare of neither. The tie which held them together was entirely factitious. Happily, the forced union has been put an end to. The vexation which it caused on the one hand, and the misery on the other, have ceased to be. The separation of the two has supplied the inducement for entire reconciliation, and the monarch who a few years ago could hardly have dared to face an Italian populace, has just received an overpowering manifestation of their spontaneous goodwill.

## THE DEAN OF WESTMINSTER AT ST. ANDREW'S.

THAT the Lord Rectorship of the Scottish Universities should be in the gift of a mob of undergraduates appears to most English observers an anomaly so odd, that many Southern newspapers think it necessary to sneer at so un-English a custom, even while commenting with admiration on the inaugural addresses which follow the election. For our own part we have little sympathy with this carping spirit. If, indeed, the rule of the Lord Rector were more than nominal; if it rested with him to determine the curriculum, the discipline, or the methods of instruction: then formidable objections might be made to so strange a practice. But since his chief, if not his only duty, is to pronounce a discourse intended to fix the attention of the students on some inspiring topics of thought—on some characteristic signs of the times in which they live—we cannot but regard the election itself as one of the most instructive exercises in which the undergraduates can be engaged. The consideration and the canvassing of rival claims must help to familiarise them with the careers and opinions of prominent men, and with the mutual bearings of the parties that they represent in philosophy or social politics. And perhaps this may be one reason why the poor Universities of Scotland have so much less of the self-centred spirit of coterie than the far wealthier and vaster corporations in Oxford and Cambridge. Were some similar contest held annually in these latter Universities, it might possibly help to

keep alive a very much-needed recollection that the world has other foundations besides the three legs of the tripod. One of the most marked and welcome features of these Scotch University elections is, if not the entire absence, at least the very subsidiary influence, of sectarian hostilities. Over against the bitter words of Mr. Buckle and others on the narrowing tendency of Presbyterianism in Scotland, stands the rather startling fact that, outside America, the Scotch are the only Universities, with the solitary exception of London, in which the highest office is open to men of all shades of belief and unbelief, to a Carlyle, a Froude, a Huxley, a Mill, or a Stanley.

The theme of Dean Stanley on Wednesday last was threefold: great institutions, great men, and great deeds. "Always to play a great part, and to stand pre-eminent over all"—such is the burden of the Homeric verse inscribed in the Library Hall of St. Andrew's, and it proved the text on which the speaker chiefly enlarged. It is at the best a heathen object of ambition, but the Dean did his utmost to give it a Broad Church interpretation. The importance of belonging to a great country or a great family was insisted on; not of course with a view of making these a substitute for personal character, but for the purpose of impressing on young men the responsibility they impose. The mention of family offered an opportunity for a graceful tribute to the Marquis of Hertford, whose name had been before the University in competition with that of Dr. Stanley. And the mention of great institutions in general inevitably suggested a recollection of one in particular. At least, so we interpret the eloquent rebuke administered to those who, in the presence of such an institution, "desire its destruction, not in the heroic frenzy of the religious reformers of the sixteenth, or of the philosophical enthusiasts of the eighteenth century, in the hope of building something better on its ruins, but for the mere sake of its destruction, or, worse still, for the sake of raising a war-cry, or rallying a broken party, or meeting the supposed exigencies of the passing hour."

The picturesque situation of St. Andrew's gave free play to the Dean's powers of description; and its history gave equal scope to his faculty for false analogy. He dwelt with manifest pleasure on the epitaph of a certain John Wynnam, which records that "through all the storms of the Reformation, conversis rebus under the ruins of a world upside down, he had remained the sub-prior of St. Andrew's." And so we are informed "through all the manifold changes of the Scottish Church—Catholic, Protestant, Episcopalian, and Presbyterian—its spiritual identity has never been altogether broken." The inference is obvious. Fortunate Scotchmen! beware how you dis-establish your Church, lest a spiritual identity which John Knox could not break should be sown asunder by Act of Parliament.

In speaking of great men, and their ideas as recorded in literature, the Dean gave some excellent advice, especially when he urged that the authority to sway man's spiritual life is not "that which speaks *ex cathedra*, but that which speaks from the far higher inspiration of personal gifts, of a heaven-sent grace and wisdom." This is a principle of very wide application, and if acted upon would play some strange tricks with existing ecclesiastical organisations. But the remark was not made with any such reference. It was aimed rather at the inspiration of the Bible, on which subject we confess we have often a little difficulty in understanding Dean Stanley's views. The students of St. Andrew's were told in effect that the authorship of the four Gospels is a matter of little consequence. It "may be defended, attacked, and analysed interminably, but the whole world bows down before the grandeur of the eight Beatitudes, of the parable of the Prodigal Son, and the farewell discourse, and the story of Gethsemane and Calvary." All this is very well. But does the Dean mean to tell us that it is of no consequence whether "the story of Gethsemane and Calvary" be historically true or not? And how can such a question be separated from that of date and authorship? There is a looseness in this mode of speaking about Scripture of which we often have to complain in Broad-Church utterances. Either Christianity is a religion based on historical facts, or it is not. Now, if a man tells us boldly that it is not, we know what to make of him. And if such a man should add that "the true supernatural is the inner spiritual life," charity constrains us to show what gratitude we can for such sympathy with the spirit of Christianity as may survive the destruction of the letter. But when men sworn to creeds and articles, men bound by profession and position to stand for the defence of the miraculous histories on which the "National Church" is avowedly based, take to talking as though the

supernatural elements of evangelical history might be conveniently ignored, or at any rate as though the results arrived at by critics, whether positive or negative, were of no importance—this is a sort of thing which we find it somewhat difficult to understand. The cause may be our own ignorance and narrowness of view. But there are a good many plain people who find a similar difficulty, and who would be exceedingly grateful if Broad Churchmen would leave the sentimental cloudland about which they love to hover, and would kindly explain how they reconcile their own belief in—let us say—the physical resurrection of Christ with random general assertions of the unimportance of destructive criticism. It may be said that the installation of the Lord Rector at St. Andrew's was not a suitable occasion for such explanations; and that is very true. But neither was it a proper occasion for depreciating the momentous import of the critical questions at issue on points of Gospel history. Of Dean Stanley's services to Biblical scholarship none have a higher estimate than ourselves. But our gratitude for these makes us only the more keenly regret that the vain chimera of a creedless national church should seem to haunt him now wherever he lifts up his voice in public. In the glamour of that unreal vision all history becomes transformed to him, and he finds in the most strenuous spiritual warfare of ancient days a type and a prophecy of the bland Broad-Churchism of this nineteenth century. But the patriotism that he admires, and the martyrdoms that he celebrates, would have been impossible to any but men who realised the clear issues between truth and falsehood. Distinct conviction, plain speech, courage to stand alone against the world have generally been characteristic of men who have regarded institutions as of quite secondary consideration when principle was at stake. "Such acts of splendid generosity and of heroic sacrifice for conscience' sake have not been unknown to modern Scotland," says Dean Stanley. They have not indeed. But they have been inspired by views of individual duty, of the unworldly aims of the Church, of the sacredness of professed beliefs, and of the triviality of all merely social or pecuniary considerations, such as appear to be scarcely consistent with cultivated Erastianism.

#### THE STATE TRIAL IN INDIA,

**T**HE trial of the Guicowar of Baroda on a charge of attempting to poison Colonel Phayre, the English Resident at his court, is an event for which it would not be easy to find a parallel either in ancient or modern times. Frequently as acts of murderous treachery have been imputed to Asiatic princes, this is the first time that a man in the position of the Guicowar has been made to stand at a criminal bar. To put an independent, although tributary, Sovereign on his trial at all was in itself an extra-judicial proceeding, to be justified only by stern necessity and irrefragable proof of guilt. The circumstances of our position in India—so anomalous if judged by the ordinary standards of international right—require that at times we should be a law unto ourselves. So much the more necessary, therefore, is it that if we feel constrained to adopt novel forms of procedure, and to exercise despotic authority in its most absolute form, we should take care that justice is substantially on our side. It is impossible that such care can have been exercised in the case of the Guicowar. He has been tried by a special commission, appointed by the Viceroy, and presided over by Sir Richard Couch, Chief Justice of the High Court of Bombay, and after hearing a mass of evidence, the result is that the judges are unable to agree. At first it was supposed that the European members of the commission were prepared to find the Guicowar guilty, and that only their native colleagues desired to bring in a verdict of acquittal, but it now appears that the Chief Justice also held with the latter, and that, therefore, if the vote of the majority had been taken, his highness would have been formally pronounced innocent of the accusation.

Having read the more important portions of the evidence produced at Baroda, we do not believe that Sergeant Ballantine's eloquence was necessary to break down the case which had been so carefully built up by the Advocate-General, although we must do the learned sergeant the justice to admit that the evidence in question was entirely demolished by his masterly cross-examination of the principal witnesses for the prosecution. It is necessary to remark that there was no independent testimony as to the guilt of the Guicowar. The witnesses who endeavoured to connect that personage with the poison placed in Colonel Phayre's sherbet were all approvers—Hindoos who, by their own

confession, were villains of the blackest dye. To persons accustomed to the practice of English criminal jurisprudence it will appear incredible that the Indian Government should have staked the success of the prosecution on the credibility of three confederates who, on their own showing, were accomplices in a heinous crime. The most important of them was Damodhur Punt, the Guicowar's private secretary, who deposed that he had been directed by his master to purchase arsenic and diamonds (the latter to be ground into dust) for the purpose, as was subsequently made known to him, of poisoning Colonel Phayre. Unfortunately, the accounts of this worthy bore marks of falsification, and, moreover, with that desire to heighten the effect of his story which is often exhibited by men of the lowest cunning, he described two previous attempts to poison Colonel Phayre. According to him, on one occasion a mixture of large ants, serpents, and other delicacies was used; and he also "heard Salim tell the Maharajah that Rowjee had put a pinch of arsenic into the plaster before he applied it to the colonel's head" when the latter was suffering from a boil in September last. Rowjee himself told no story of this kind, and although it was true that the colonel was troubled with a boil on the forehead at the date mentioned, yet it appeared that the residency surgeon—and not Rowjee at all—put on the plaster. The feeling of distrust engendered by Damodhur Punt's evidence deepens into one of yet more repulsive kind when the testimony of Rowjee Rahimon, the havildar employed at the Residency, is calmly reviewed. Both he and Nursoo, the jemadar, who for thirty-two years had been in the service of the Residency, tell the same story so far as declaring that the Guicowar, without any beating about the bush, proposed that they should poison their master, and that they at once consented, explaining, however, that they were only able to tamper with his sherbet and not with his food. If we are to believe them, the Guicowar talked like a vulgar criminal, devoid equally of shame and prudence, and at every turn exposing himself to the risk of discovery. Although they agree upon the main point, there were certain divergencies in their evidence calculated to cast doubt upon their veracity. Rowjee stated that the Guicowar had promised him and his accomplice a lakh of rupees each, but Nursoo, on the other hand, affirmed that his highness had made only "general promises," while with regard to his report of what transpired at one of the interviews, the colonel's butler contradicted him in every essential particular. His very attempt to transfer the responsibility of his crime to "fate" showed the callous nature of the man. It was true, he said, the Resident was his *mabap*—his father—but "it was his luck to kill him," or as his accomplice, who took the same line, remarked it was "his luck, fate, fortune, and predestination." It was their "luck" also to accuse an innocent man, for until they were both sure of the safety of their own necks they conspired to fasten suspicion upon one Fyzoo, who had nothing at all to do with the business. Rowjee, in the course of his examination, made a fine moral distinction. He did not object to put arsenic into the sahib's glass of sherbet, but he had scruples about placing the contents of another bottle into his master's bathing-tub, because, forsooth! he was afraid that it would do him some great injury. We have, we think, said enough to satisfy any reasonable person that in this country the evidence upon which the prosecution relied would not have sufficed to convict a pickpocket.

There were other elements in the case which ought to have opened the eyes of the Indian Government to the necessity of caution. Colonel Phayre's relations with the Guicowar had not been satisfactory, and although this fact supplied a probable motive for the alleged attempt, yet, on the other hand, it was extremely desirable that too much weight should not be attached to the suspicions and inferences which the Resident, not unnaturally, drew from the nature of his relations with the prince. Moreover, the Guicowar had appealed to the Viceroy to remove the colonel, and he had some reason to believe that his application would be successful, as indeed it proved. Why then should he run so enormous a risk as would necessarily be involved in the attempt to poison a man whose tenure of office was drawing to an end? The very fact that the Guicowar had laid his grievances—whatever they were—before the Viceroy, is a *prima facie* proof of his anxiety to get rid of the Resident—not by a violent death, but by legal and constitutional means. Against evidence of a really direct or trustworthy character of course we should not attach much weight to this view of the matter, but in the absence of testimony worthy of credit, collateral arguments, based upon moral probability, become

important. It is impossible that the Government of India can come out of this lamentable affair without some loss of credit. But it is infinitely better that it should frankly acknowledge that a mistake has been made, than that any further injustice should be attempted. The Guicowar must be restored to the throne from which he has been temporarily deposed. Acting in concert with the new Resident, Sir Lewis Pelly, he must receive every opportunity of carrying out those reforms which are necessary to the good government of his territory. We cannot help thinking that he owes a good deal of his recent misfortunes to the fact that he has suffered from a bad name. To some extent, therefore, he has himself to thank for what has happened, but it may be hoped that he will profit by the warnings he has received, and in future govern his country with some regard for the interests and well-being of his subjects.

#### SIR GEORGE CAMPBELL AND THE REPRESENTATION OF THE KIRKCALDY BURGHS.

A vacancy has been created for this constituency by the decease of Mr. R. Reid, the Liberal member. The only candidate at present is Sir George Campbell, the Indian statesman. The following very suggestive statement is from a correspondent:—"This afternoon I heard Sir George Campbell address a very large meeting of electors. He expressed his opinions (which are of an advanced Liberal type) at considerable length on the county franchise, the land laws, and the game laws, to a comparatively listless audience; but when he said, 'I now come to the difficult and ticklish question of disestablishment,' the whole manner of the meeting changed, and a loud and long cheer gave abundant evidence of the interest which that question has excited. Sir George went on to say that the question of Establishment was not one of principle with him either way, it was entirely a matter of expediency, and ought to be decided by the will of a majority of the people. Then, after expressing his personal preference for Church Establishments, when they could exist on equitable terms, he said, 'Knowing as I do that the great majority of the electors of the Kirkcaldy Burghs are in favour of disestablishment, I am prepared, if you make me your representative, to vote, in season and out of season, for disestablishment.' The cheer which this declaration elicited was the heartiest given during the whole address. Sir George spoke of the education on this subject which he had been undergoing since he came to Kirkcaldy, and it was evident that the education had been most effective. Only yesterday he would not venture further than to say that he would not vote against disestablishment; now he promises to vote for it, 'in season and out of season.' The result of the Kirkcaldy election is now put beyond all doubt. Sir George Campbell is cordially accepted by the entire party. A leading Liberationist moved, and a working man seconded, that he was 'a fit and proper person to represent the Kirkcaldy Burghs in Parliament.' No other Liberal candidate would have the smallest chance, and while the Liberal party is united, no Tory candidate will dare to offer himself."

"An Old Voluntary" writes to us as follows:—"It is to be noted, as an index of the state of opinion in Scotland on the question of disestablishment, that in the long, interesting, and able address of Sir George Campbell at Kirkcaldy, as candidate for the first Parliamentary seat that has become vacant since the Church Patronage Abolition Act was passed, no topic on which he touched evoked such interest and enthusiasm as this, which he described as 'a burning question in Kirkcaldy,' on which he was 'convinced that the people of Kirkcaldy, or a very great majority of them, are distinctly in favour of disestablishment,' and though, 'not opposed upon principle to establishments, and before being subjected to the process of education in Kirkcaldy, he was not prepared to agitate the question, and thought it should be left to ripen itself, he was quite prepared to say that, If you make me your representative, I, as representing the people of Kirkcaldy, will, in season and out of season, vote for disestablishment.' It is well known that Mr. Samuel Stitt, of Liverpool, was ready to stand, if Sir George was not sound on this question, and that without a distinct pronouncement on it, Sir George with all his ability and qualifications would not have carried the constituency. But he will be a great accession to the House of Commons, and what has occurred is a clear indication of the current of public opinion in Scotland, which agitation and opposition can only swell until it sweeps away the invidious and obnoxious Establishment, and elevates that Church into a position of freedom and dignity like its neighbours."

The Carlist leaders Saballs and Lizzaraga have sent an address to Don Carlos expressing their indignation at what they designate as Cabrera's treachery, and testifying to the absolute fidelity of the Catalonians.

NOTHING LIKE LOGIC.—Orton Demonstrator—“I don’t care whether he’s Orton or Tiahbo’n’or Cashtr’ or who he is, bu’ I don’t like to see a po’ man kep’ out o’ s prop’ty!” Second Orton Demonstrator—“Jesh sho!” (They retire to refresh.) —Punch.

#### Literature.

##### THE EARL OF SHELBOURNE.\*

There are books that make history, and there are books that are history. Lord Edmond Fitzmaurice's is one of the latter class, and few works have been published which give us such an insight into the politics of the momentous period in the public life of the English people covered by the latter half of the last century. Here we see the great actors at work with each other, or in their own libraries; here we can read, to a great extent, the motives that influenced them—the private influences which checked or impeded their public action. On the whole, we have not risen from the perusal of this volume with an increased estimation of the character of the statesmen during the reigns of the Georges. That there was great and singular incompetency we always knew; that it was a marvel that the King's Government was carried on at all we always knew; but there was more meanness, more jealousy, more self-seeking, more unblushing devotion to private ends, than has before been shown. It must be said with melancholy emphasis, that the men who then wielded the destinies of this great nation, were unworthy of their position. Nothing shows the great improvement that has taken place in public life than the fact that no one could imagine it being said of the statesmen of to-day what is here said, with such frankness, of the statesmen of a hundred years ago.

Lord Shelburne has always had justice done to his natural abilities, and, on the whole, to the patriotism of his public life, but the papers in this volume place him in a higher position than he has yet occupied, and it may be expected that the next volume will furnish us with still more extensive proofs both of his capacity and of his character. Most of these papers have been found at Lansdowne House, and others are from similar family archives. The most interesting of these is the Autobiography of Lord Shelburne, which is full of personal observations from that statesman, of sketches of character, of anecdotes; and is a piece of delightful reading. A member of a noble family, he had mixed with most of the great men of his time, and he was one of the "three persons" (unless he was a fourth), who knew the secret of "Junius," which he had intended to disclose, but that death prevented him. He was a man of keen observation, of active life, and notwithstanding what he says of himself in this respect, of very considerable culture. His sympathies were moderately wide, but more intense than wide, his judgment fairly sound, and his candour unmistakeable.

In the Autobiography Lord Shelburne describes his early life and the impressions he received of many public men. He was born in Dublin in 1737, but it is singular that he says little, but that little is decisive, of Ireland, and only where he refers to "those uncultivated, undisciplined manners, and that vulgarity which make all Irish society so justly odious all over Europe." His education was defective, the family influences not of a happy character, and he complains of the "domestic brutality and ill-usage" which he experienced. One relative he excepts—Lady Arabella Denny—of whom the following curious anecdote is told:—

"She was married young to a neighbouring gentleman, one of the oldest family among the English-Irish, a very good sort of man, uninformed and ignorant, but who had a brother, Sir — Denny, a coward, a savage, and a fool, who set himself to make her life unhappy. She knew that if she complained, or even told her husband, it would make an irreconcileable breach between the two brothers, and therefore she could not reconcile it to her principles. She told me, however, that, finding she could not endure his brutality, and that her nerves began to fail her, she had recourse to the following stratagem. She determined to learn privately to fire a pistol. When she had practised sufficiently to become a very good shot, she prevailed upon him, without letting him into the secret, to accompany her to the retired spot where she practised, and showed him how dexterous she had become, telling him at the same time that she suffered so much from his brutality that, if he did not alter his behaviour, she was determined to apply the skill she had obtained by coming behind him, or by the surest means she could invent, his ill-usage having made her regardless as to her own life. After this conversation he immediately changed his manner, and never afterwards gave her the least trouble."

After an inferior education, Lord Shelburne was sent to Christ Church, where he seems to have studied pretty well. There is a keen review of the "condition of politics" before he entered public life, which will be read with unusual interest. It embraces a rapid summary of the careers of the men who had influenced the nation within the previous hundred years—a review characterised by rare boldness and jus-

\* *Life of William, Earl of Shelburne, afterwards First Marquis of Lansdowne.* With Extracts from his Papers and Correspondence. By Lord EDMOND FITZMAURICE. Vol. I. 1737-1766. (Macmillan.)

tice of sentiment. This was written of Cromwell forty years before Mr. Carlyle published the "Letters and Speeches"—

"Cromwell has never had justice done to him. Hume and almost all the historians have seized upon some prominent circumstance of his character, as painters and actors lay hold of the caricature to ensure a likeness. He was not always a hypocrite. It must be allowed that, while he had power, short as the moment was, he did set more things forward than all the kings who reigned during the century, King William included. England was never so much respected abroad, while at home, though Cromwell could not settle the Government, talents of every kind began to show themselves which were immediately crushed or put to sleep at the Restoration. The best and most unexceptionable regulations of different kinds are to be found in his ordinances and proclamations remaining to this day unexecuted; and during his life he not only planned, but enforced and executed the greatest measures of which the country was then susceptible."

As to political economy, what is to be thought of his saying, "Professor Adam Smith's principles have remained unanswered for above thirty years, and yet when it is attempted to act upon them, what clamour!" No statesmen knew much better than he the cause of public failure and success. The result of his experience was that even when people are convinced of the soundness of public principles, "there springs the mine composed of private interests and personal animosity. Men require to be bribed into doing good or permitting it to be done." He had a poor opinion of William the Third, and assesses other characters with a good deal of caustic severity. Bolingbroke was "a political and personal coward," and "the Church to a man" was violently active against the House of Hanover, while under the first two Georges were seen "the commencement and progress of a system of corruption which must sink from under us after rotting the national character." Next we come upon a sketch of Sir Robert Walpole, in harmony with all the other portraits, and helping to make one of a nice gallery of English statesmen:—

"Lord Melcombe told me several things about Sir Robert Walpole. He said he was inconceivably coarse and low-mannered. He gave me an instance. When he went down with Sir Robert Walpole, which he frequently did, to Houghton, they were obliged to pass a bad common, and were more than once benighted on it, which made him represent to Sir Robert how becoming it would be and how suitable to his rank to have fiambeaux ready for such occasions. Sir Robert said he would give orders accordingly. The first time the circumstance occurred again, Lord Melcombe reminded Sir Robert Walpole. He stopped the coach and inquired of the servants for the fiambeaux. They said they were in the coach; he then obliged them both to get out in a cold dark night, but the fiambeaux he obtained were some links of sausages. Such was the vulgarity of Sir Robert's diction and habits that he used the phraseology of Drury-lane and Covent Garden, and called the lights fiambeaux, which the stupidity of the servants interpreted 'links of sausages.' Everybody agrees that he was coarse in his conversation, particularly about women, scolding all sentiment and sentimental love."

Yet says Lord Shelburne—and we quote this as an illustration of his thorough candour—

"Lord Melcombe said that, in one of the jumbles of a division in the House of Commons, he happened to find himself near to Sir Robert, who told him: 'Young man, I will tell you the history of all your friends as they come in, one by one. Such an one, I saved his brother from being hanged; such another, from starving; such another, I advanced both his sons, &c., in short, a history of perfidy and ingratitude—the experience of twenty years of power. By all that I have been able to learn, Sir Robert Walpole was, out of sight, the ablest man of his time and the most capable. His letters about Wood's halfpence do him great honour. More critical times might have produced an abler man, and there is no doubt that many faults may be found in his manners and character, but comparing him with all the other men who presented themselves as candidates for power, he was the first, and most calculated to carry on the mode of Government adopted by the Hanover family of King and no King or the House of Commons for ever.'

The reader may see, from these few quotations, what material there is in this book. There is scarcely a page of the "Autobiography" that does not contain similar material, bringing before us, with all their strength and all their weakness, all their virtues and all their vices, the men of the olden time. Here, for instance, is a sketch of Pultney, Earl of Bath:—

"Mr. Pultney, afterwards Earl of Bath, was the House of Commons rival of Sir Robert Walpole. He was by all accounts the greatest House of Commons orator that had ever appeared. He had a sharp cutting wit, both in and out of the House, was an elegant scholar, avaricious in the most supreme degree, as was his father before him (his wife the same), vindictive, torn with little passions, unequal and uneven, sometimes in very high and sometimes in very low spirits, and full of little enmities. Examine his long opposition, and it will be seen he never did any good nor attempted any. His great occupation was to raise the mob in order to turn out Sir Robert Walpole. He not only did no good but he did a great deal of mischief by dint of glamour and abuse. Never was faction carried such lengths."

In reference to Walpole's resignation we have a further exhibition of the prevailing corruption, which proves that Walpole's bitter estimate of the members of the

House of Commons was not a very exaggerated one. We are told that, when the resignation took place, all was anarchy and confusion. "Places and pensions, as always happen, lay at the bottom of all that passed, the distribution of which requires no ordinary capacity, and consequently let in everybody into consultations, where the greatest fool has as much to say as the wisest man of the party and often more. There was little or no principle anywhere, and very little real grievance to be complained of, except Hanover and the German influence, which nobody, however bold in the height of Opposition, dared to touch, when every man thought himself upon the eve of having something, and consequently did not care to make himself personally odious at Court."

We pass over the sketches of the Prince and Princess of Wales, the parents of George III. They are not altogether wholesome reading—no biography of these two persons ever has been, or ever can be; but the more we read the more we see of the unhappy surroundings of the early life of the King. Bute, of course, with whom Lord Shelburne had a great deal to do, comes into this sketch, and this "Life" illustrates many passages in that man's history. Pitt, Lyttelton, and Henry Fox follow next in this remarkable gallery of portraits. With all these Lord Shelburne was intimate, but his estimate of them is not particularly high. He seems, however, to have had the most contempt for Lord Mansfield, who, he says, "like the generality of the Scotch, had no regard to truth whatever," of whom he quotes Lord Camden as saying that "he was sure Lord Mansfield never decided a cause, right or wrong, from a pure motive all his life."

Here, for this week, we must pause. —  
"UNTRODDEN SPAIN."

Many readers will remember how Mr. Carlyle, in his own grim way, disposes of the European peoples who were so unwise as to reject the Reformation, and how especially he bore hard on Spain, as having put a hand to the plough and then turned back. That was, in his way of thinking, no hope for Spain but extinction sooner or later; no prospect of real reform, till she fell under the hand of some master who had wisely used the freedom and the privileges which she had set at naught. Reading Mr. Rose's interesting volume almost tempts one to adopt Mr. Carlyle's view, and this all the more, that Mr. Rose, with that generosity born of benevolence—though in no more than pleasant disappointment—which so well becomes the cultivated Englishman—is so far a mild apologist for Spanish nature and Spanish ways. Not that he fails in candour or is not desirous of painting faithfully both in black and white. But he details more of the virtue than of the vice, and with a purity of mind which is sometimes unconsciously fatal to discrimination, he, on the whole, paints the one in general and the other in details. But even in his pleasant pages the truth will not be hidden. Here is the richest country in Europe, full of minerals, with a glorious, if semi-tropical, climate, producing in luxuriance and with little labour the best fruits of both zones, so given over to idleness, ignorance, revolution, superstition, atheism, and crime, that the rest of the world is deprived of the benefit that should result to it from the very existence of such a country. The proportion of the rural population of Spain who can neither read nor write is 70 per cent—something altogether alarming; justice is not to be had, the law officers everywhere being open to bribes; life is held of little account—the knife being universally carried by the men, and with full intention of use—each Spaniard feeling, as Mr. Rose frankly says, that he does "not know whom he may meet"; cruelty to animals is universally practised, and excites no surprise or remonstrance; the marriage-tie is as universally disregarded, and commercial morality is hardly known. A passion for gambling is the only national passion and has displaced patriotism; and the only sport universally enjoyed and looked forward to is bull-fighting. It is a species of semi-savagery, existing under a varnish of civilisation. Spain has the best laws in the world—most suitable to her people; but they are never enforced—a decisive assertion of the fact that a nation is fatally degraded. All these things considered, one cannot help feeling that the best thing that could happen to Spain would be to fall under the power of some great nation, which would so take the upper hand as to compel self-respect.

*Untrodden Spain and her Black Country. Being Sketches of the Life and Character of the Spaniard of the Interior.* By HUGH JAMES ROSE, M.A., of Oriel College, Oxford, Chaplain to the English, French, and German Mining Companies at Linares, &c., &c. In Two Volumes. (Samuel Tinsley.)

by submission to law, and so beget again the true love of freedom that has been lost.

Mr. Rose, it is clear, knows far more of life in the rural districts than in the towns; and it is quite comprehensible that one should fall into something like admiration of the patience, gaiety, and sobriety which, along with certain forms of vice, characterise whole classes of the country people. We cannot help thinking it must be of the country rather than of the urban population that Mr. Rose was thinking when he wrote:—

"Passionate but rarely revengeful; careless of others' lives, yet equally so of his own; more enduring and contented than courageous as a soldier; very generous of what he has; polite and kind, but not truthful; sober, but not very chaste; cruel and yet with warmhearted; not patriotic, yet very fond of his country; proud and yet ready to serve and help—the Spaniard has many noble qualities. But he needs education of heart and mind—moral as well as intellectual culture. That given him in greater abundance, he would be a noble friend and a by no means contemptible foe."

The three great drawbacks to the prosperity and advancement of the Spanish people Mr. Rose thus indicates, and it will be seen that a prominent place is given to their religion:—"Tobacco used in excess, submission (enforced) to an unreasoning system of religion, a hot, tropical, and enervating climate—these three I conceive to be the great and leading causes of the degeneracy of the Spaniard of to-day." We should have been disposed to have given a place here to marital faithlessness. Mr. Rose speaks thus on this subject, enlightening us in reference to a state of things which, we must confess, seems to be worse in the rural districts than we had dreamed:—

"Sad as is the impurity before marriage, which most certainly does exist both among the mining and agricultural population in parts of England, it must be confessed that it is more than equalled by the tone of morality after marriage in the Black Country of Spain."

The *querido* (favourite) we knew was a recognised institution in the towns—a fatal moral malitia killing all honour and reliability—but we did not think it was so much a recognised element in rural and mining life. Yet Mr. Rose tells us—"It is no uncommon thing for a woman to have her *querido*, and the husband in his way, being equally guilty, both are fair to wink at the delinquencies of the other." Any one who has resided for any length of time in any of the cities of Spain will endorse the statement, that in no other country is there so much systematic vice and corruption, which seems to find a symbol in the unpaved streets and the neglected drains that give forth odours sickening to the stranger. The Spanish peasant off duty has absolutely nothing to do, and falls into coarse pastimes; but the professional man or merchant after duty simply escapes to the *querida*, and is as void of any desire for access to nobler joys as are his lower fellow-countrymen. The young girl, on the other hand, is kept under such surveillance by the mother that she is nothing but a slave; and yet sometimes mothers sell their children to infamy for a mere trifle, as Mr. Rose on a certain page gives an instance of, in such terms, too, as we would rather not transfer to our columns—the infamy actually taking refuge in unconscious blasphemy.

Mr. Rose manages to write most attractive chapters on cemeteries, so sadly neglected; on the dogs of the interior, which seem to be a peculiar species, his story of "Picho" being full of humour; and he has several chapters on Spanish charities, which are right well worthy of perusal. More especially is this true of the chapter on the Widow's Home at Cadiz, where an amount of freedom and independence is secured for such poor old women as would be driven to the workhouse in England. There are some points in the plan and administration of this charity which might be wisely adopted so far in England. He frankly tells us that the educated totally disbelieve in the doctrines of the Church, and conform, if they do conform, simply for ease and interest; the priests are unconsciously ignorant, and their ignorance of course has much to do with the national ignorance. The chapter on the "Decay of Faith in Spain" is full of thought, observation, and wise suggestion. Mr. Rose is fain to confess that a tribute is due to the worth of the priests, but he must admit their ignorance, which is made so much of by the Republicans. The influence of the priests mainly arises from the fact that they mostly come from first-rate families, who, as in some other countries, put the "dullest son" into the Church as a *devoir social*.

With regard to the utter corruption of all concerned in the administration of justice, we have this anecdote, which is only too like many others we had heard from other sources:—

"A short while back one of my friends was engaged in a lawsuit. His adversary carried the suit from one

court to another. At last the suit was given against my friend: he was to pay 200. 'I can't and won't pay it,' he said (he had been living in Spain for thirty years). At last the officials came down to him and said, 'Well, what can you pay?' 'Twenty pounds,' said he. 'Muy bien,' said the officials, and with a 20/- payment he escaped."

A lawsuit in Spain is the beginning of endless trouble. There are constant delays, and often the case is baulked by being shifted from one court to another, without real cause or necessity.

The mingled sensibility and impassive semi-fatalism of the Spaniard is well illustrated in this anecdote from the chapter, "A String of Spanish Anecdotes"—one of the best, perhaps the very best, in the book:—

"I spoke to a boatman once about a suffering fellow-creature whom he knew, a woman who was what we should call in England 'taking-on' about the loss of her mother. I asked him to calm her and help her. 'Ah, Señor,' said he, 'what's the good, her grief is very natural (*muy natural*), and what is according to Nature must be right.'

This, too, may be given as furnishing a point of contrast between Englishmen and Spaniards in their views of pleasure and the place which drink relatively holds in their minds:—

"Yet one more instance of Spanish heart. I speak only of what I have seen. An English sailor came on shore; he had plenty of cash, he met with Spaniards, treated them all round, and was lying in the street, dead-drunk himself. The Spaniards came back, took his purse out of his pocket, carried him to his home or bed, and in the morning restored him his purse. 'Poor fellow!' said one of the Spanish sailors to me, 'poor lad! he is an Englishman, and it is *muy natural* for him to drink! They all drink they say because it gives them strength. I think, and tell them, they drink because they like it.' I could not help thinking of the old story of the negro—'Massa no drinkee for dry, massa drinkee for drunk.'

After having asserted for the Spanish miner a superiority to the English one in freedom from "cant," even when religious (i.e., sincerely Roman Catholic), Mr. Rose goes on to say:—

"In another point the character of the Spanish miner contrasts favourably with that of the English. The former is essentially a sober man. Rarely is he 'given to drink.' He always commences his morning with a draught of Aguardiente; but this is needful for the climate to fortify the inner man; indeed, if you take the Spanish miner before he has had this potion, he is more inclined to be quarrelsome than at any other time of the day. The proportion of 'drinking men' in any Spanish mine is about three per cent., whereas in England, although not more than that number may be regular drunkards, yet there are very few who do not sometimes 'break out' and go 'on the spree.'

"Again, the Spaniard is the very child of mirth, the Englishman of seriousness. The Spaniard sings as he goes to his work, sings as he returns from it, sings at his work; plucks the bright flower of the Campo to put in his button-hole; loves society and good fellowship, and spends his evening trotting forth to the tinkling guitar the wild ditties of his land, and loves of mirth and jest. How different is the Englishman! Life is no jest to him—rather it is a serious reality. In silence he wends his way in the grey of morn to his work; silently he works; silently he smokes his substantial clay-pipe, and drinks his muddy ale, only now and then speaking a word or two, these words being the result of the musing of many minutes!"

At another point, Mr. Rose remarks:—

"The observant wanderer will be fairly surprised at the lightheartedness of the Spanish poor; at their glee at a trifle, at their laughter, even when in rags, as long as the sun shires. But what says their proverb? 'De bajo de una capa rota, hay buen bebidor,' i.e., 'Many a ragged coat enjoys his wine.'

The Spaniard, too, is more contented and more courteous than the Englishman, and certainly would shrink in horror from making such an answer as was made by a Berkshire peasant when Bishop Wilberforce, during a confirmation, said that he recognised the face of one of the lads as that of one whom he had previously confirmed. On the chaplain apprising the lad of the bishop's impressions, "Him's a loiar, then," burst from the Berkshire lout.

The extreme courtesy of the Spaniard leads to some astonishing results, which it is difficult for an Englishman at first to understand:—

"Their courtesy forbids their saying, 'Where are you staying?' I once saw a man following me—it was the dusk of evening—from street to street. To shake him off I went into house after house; but it was of no avail, my 'umbra' was outside, lurking under cover of some high wall or dodging in the crowd. I confess I did not like it. Next morning when I arose, he stood outside my sitting room, two great sacks of contraband cigars before him. He had heard me wrangling about the exorbitant price asked for some cigars in some shop or other, and had seen me leave empty-handed, tracked me home to my den, 'and marked me down,' as we say among the stubbles, for to-morrow."

We have many admirable word-pictures in the course of the book. Thus:—

"All Spanish scenery," says Mr. Rose, "is wild—wild and far-stretching even in the most cultivated districts. There are no hedges as in England; the grass, enclosed fields of grass; and the fields, or rather slopes, wide stretching slopes of corn, are marked out by continual blocks of stone, set up some distance apart from each other, called the 'boundary stones,' which form a rough but effective line to mark the property of one person from another. Possibly, in the words, 'Curse be he that removeth his neighbour's land-mark,' reference is made to this sort of boundary line."

We are also tempted to extract this picture of the Fruit Market of Lisbon :—

" It is a wide, open square, filled with trees, and on one side a stone wall and gates of entry. In it are fixed hundreds of umbrella-tents—just like a large umbrella stuck into the ground is each of them. Under these little tents sit the fruit-sellers, in every variety of gaudy costume; the dresses alone of the women would have made a gorgeous picture! The flowers, cut and tied up in bouquets, were superb and so aromatic! There were heaps upon heaps of lavender, scented verbenas, carnations of every hue, geraniums, purple and gray cinerarias, and, simple store, wallflowers, pansies, white pinks—all tastefully arranged upon the little tables beneath the tents. As for the fruit lying heaped up upon the ground, the enormous fleshy figs, the piles of yellow, crimson, and black cherries, pine-apples, pears without number, apples, plums of every hue, with hundreds of fruits and flowers wholly strange to English eyes, formed, indeed, a beautiful sight."

Perhaps the most original portion is Chap. ix., in the second volume. Here it is :—

" A SPANIARD'S ESTIMATE OF ENGLISH POLITENESS. ' I thought the Englishman was drunk when he knocked me down; but when he begged my pardon I knew he was.'

" The above is all I shall offer on this point; it speaks for itself better than any words of mine."

This book, though it does now and then paint a little *coulour de rose*, and though a slight tone of Anglicanism occasionally obscures itself, forms most interesting reading. It is the result of careful observation, it communicates many facts, it is written in a polished yet lively style, and will thus perhaps remain for some time the best reference-book about rural Spain.

#### " TALES IN POLITICAL ECONOMY."\*

Mrs. Fawcett might well have chosen as a motto to this neat little volume the lines of the Laureate :—

" Though truths in closest words shall fail,  
Yet truth embodied in a tale  
Shall enter in at lowly doors."

She has made political economy so simple as to be really interesting. She illustrates most vividly the fallacies of protection by the case of the Srimats, whom a (mythical?) Captain Adams encountered in one of his voyages. The Srimats were mild, gentle, courteous to strangers, but they had some odd ideas which were expressed in some odd ways. They had no windows in their houses, and instead used palm oil. They refused to let the air or the light of heaven into their dark abodes, in order that the council might secure sale for its palm oil, in the manufacture of which two-thirds of the people were employed. Captain Adams tried to convince them that by knocking holes in their walls they would get better light than that from oil actually for nothing, and showed that by raising coffee and spice on the land now occupied by the palms, they would be able very soon to open up profitable intercourse with other countries; but his proposal so enraged them that he had to leave the island in disgust. This, says Mrs. Fawcett, is but an extreme illustration of what the French do when they prefer to protect beetroot sugar and refuse West Indian—

" Just as the sun was ready to supply the Srimats gratuitously with light, so the sun, the soil, and the climate of the West Indies perform gratuitously a great part of the work of producing sugar. This free gift the French might profit by if they would. But they say, ' No; we won't be under such obligation to nature, we will not take from her more help than she can give us in our own country.' And so they refuse the greater and accept the smaller gift; just as the Srimats refused to take their light as a free gift from the sun, although they could not have grown their palm-trees without His aid."

The story of Isle Pleasant—on which Captain Adams and a number of sailors and passengers were cast—pleasantly embodies a whole system of political economy, illustrating division of labour, laws of exchange, demand and supply, competition, free-trade, the mission of money and the qualities required in any substance used as money, the influence of money as promoting division of labour, credit, and so on. Very surprising is the ingenuity which has been equal to reduce society to its elements and to reconstruct it, in this form, from its very earliest beginnings, so that the reader may be gradually led up from point to point, from law to law. There is a kind of picturesque vivacity about the details, and occasionally also a touch of humour is added, and gives a fillip of interest. We shall make one short extract :—

" It was pointed out that when the islanders attempted to make use of cocoa-nuts as money, great inconvenience was caused by their frequent and sudden variations of value. A man who had promised to pay a debt in a hundred cocoa-nuts in six months' time would perhaps find that, owing to the destruction of nuts by monkeys, or to the discovery of an additional number of the trees, the difficulty of obtaining nuts

\* Tales in Political Economy. By MARY GARNETT FAWCETT, author of "Political Economy for Beginners," &c. (Macmillan.)

had become, during the six months, either much greater or much less than it was when he made the bargain; and in this way commercial transactions that extended over any lengthened period of time were liable to great uncertainty owing to the fluctuations in value of the substance used as money.

" Inconvenience, similar in character though not so great in degree, was now felt to attend the steady use in the value of gold and silver in Isle Pleasant. If a man made an agreement to pay a certain sum of money, say 10*l.* a-year, for ten years as the rent of a house that had been built by one of his neighbours, it was quite certain that owing to the gradual rise in value of gold, this rent would in reality increase each year; till at the end of the ten years the same amount of money would perhaps represent twice as much value in goods and labour as it did when the bargain was struck. In this way all bargains that extended over a period of months or years, had something of a very speculative or even gambling character. People felt pretty sure prices and wages would go on declining, but they could not be certain how rapid the decline would be, nor how far it would go. A temporary check to production caused by some unforeseen misfortune might for a time prevent prices falling at all; or, on the other hand, some industrial discovery might give a fresh and unforeseen impetus to production, and the decline might be much greater and more rapid than could have been anticipated. It might be said that no real harm was done by the introduction of this uncertainty into the terms of all bargains; for whatever is lost by one party to the bargain is gained by the other. If John Smith promises to pay 20*l.* to Robert Williams at the end of twelve months, and if this 20*l.* is worth 10 per cent. more at the end of the year than either of them expected it would be when the bargain was made, John Smith is 10 per cent. poorer than he expected to be by his bargain; but Robert Williams is 10 per cent. richer, and therefore it may be said on the whole no harm is done. It must, however, be remembered that when a bargain is made, both parties to it expect to gain by the transaction; if they did not they would have no motive for entering into the agreement. They not only both expect to gain, but if this expectation on either of their parts is disappointed a blow is struck at the trade and prosperity of the community. The 10 per cent. lost to John Smith will probably take away all his profit or even convert it into a loss; it will be no consolation to him to know that Robert Williams has made 10 per cent. more profit than he expected. The burnt child dreads the fire; and after suffering this unexpected loss John Smith will be very timid in entering into bargains in the future; and his loss will also produce a similar timidity in others; and as bargaining is a game which two must play at, a blow will thus be struck at the development of trade."

Here most admirably and lucidly stated is a great principle often lost sight of in trading communities—that all *undue* advantage taken of another soon reacts against trade, and, of course, against those practising it most directly. The little volume abounds in such passage, and we have no hesitation in saying that it may be found of incalculable benefit in schools and elsewhere.

#### MORE MAGAZINES FOR APRIL.

Very pleasantly and cheerily, and as everybody could wish, does Mr. Blackmore finish "Alice Lorraine" in *Blackwood*. We like the author best in his own Devonshire; but, wherever there is nature to deal with, he is at home. There is some acute writing in "Fashions and Tricks of Speech," and we like the high moral tone in which it concludes :—

" In reviewing what we have said on the paucity of ideas of discrimination, comparison, estimation, definition, generally betrayed in modern familiar, easy talk, we may be misunderstood to require from everybody a choice of happy epithets, which is farthest possible from our thoughts. Nothing ordinarily is more tiresome than a string of adjectives—in fact, to have them effectively at command is eloquence. We have to go to masters of language in search of them, and they in their best moments, stimulated by some congenial theme, quickened by zeal, stirred by sympathy, fired by indignation, moved by tenderness, admiration, wonder. What we complain of is too many epithets, not too few; the use of mere expletives for thought, the habit of dispensing with the labour of reflection and speculation in those who ought to think to purpose. Empty heads must use empty language if they open their lips at all; it is a choice of evils whether they use fine and vapid terms to express borrowed opinions, or do the same through the medium of a popular jargon: our taste is annoyed, our patience tried, either way. But it is a matter of deeper concern to hear young men who should talk clearly and connectedly, who have reasoning powers, intelligence, cultivation, idly shuffling off the labour of applying these gifts, and lowering their diction to the level of vacuity and imbecility."

This is sensible, but it is to be hoped that the author's own words, "newspapers write articles," will never become a fashion of speech. It is possible to condemn slovenliness while being unconsciously somewhat of a sloven. There is a vigorously written paper on "Mr. Kinglake's Battle of Inkerman," and a curiously written dialogue, "In a Studio," with much heavy learning presented with a light hand, and large results of work made playfully readable. Wisdom, too, there is for all men, while the classical scholar will read it with luxurious delight. The remaining articles are "Kashmir," and "Politics before Easter."

Bright is "Dear Lady Disdain" in the *Gentleman's Magazine*, and Mr. Buchanan has scarcely ever written a more tender piece of poetry than

the "Spirit of the Snow." Listen to a few of the stanzas, if you have an ear for poetry :—

" Wondrous are all the secret Shapes  
That silent come and go,  
But sweetest, blessedest of all  
Is the Spirit of the Snow!  
A Spirit ever with blind eyes,  
And silent feet and swift,  
A Spirit white and beautiful,  
In the dark world adrift!  
To and fro, and up and down,  
She walks the Frozen Sea;  
Up and down, and to and fro,  
She wanders silently.

For 'neath the kiss of her cold feet  
Grow flow'rs of strange device,  
Yes, glittering drops of diamond dew,  
And lilies wrought of ice.

Oh, she is fair, and very fair,—  
An Angel with blind eyes,  
She walketh in that lonely air,  
Or croucheth low, and sighs.  
But when the summer days are here,  
And blow with warm sweet breath,  
She lies stone still in the still North,  
Yea, in a trance of Death!"

We do not think that the writer of "The Democratic Party in the United States" gives his readers much information, but we have three capital papers "On Shakespeare's Country," "In the Ladies' Gallery, by Madame Ch. Hundreds," and "The History of Criticism." Thanks to the writer of the last for giving us so much of Mr. Matthew Arnold as a poet. Having said this, may we tell the editor that "Al Lyn Sahib" is rather tiresome!

There is little that we can select in referring to the contents of the *Victoria Magazine*. What is best is, however, altogether original, and that is "A Pleasant Afternoon in an Old Country Town," about the angular habits of an angular American lady. And thanks, oh thanks! for the paper on "Amateur Musicians." Read it, ye amateurs, and see what is thought of you, and how other people feel. The writer says, "There are those that, because they are passionately fond of music, long to see amateur musicians reduced to a tithe of their present number; and surely the wish will be shared by persons (more numerous than the ardent musicians)—those that hate noise!"

The *Leisure Hour* is a remarkably good number, both for quality of writing and for variety of selection. Dr. Rimbaud contributes two capital articles, one on Eastern Music, and one on the Musical Instruments of Queen Elizabeth's Reign. There are also pleasant papers on the Adventures of an Aeronaut and a Visit to Stanhope, with Memorials of Bishop Butler.

In the *Sunday at Home* we pick out Miss Whately's "The Arab as he is" as a thoroughly original contribution, and there are three well-written papers on William Penn. We are grateful for the portrait here, of which surely there should be a copy in the National Portrait Gallery; but the writer should have mentioned Mr. Hepworth Dixon in connection with Lord Macaulay's singular attack upon Penn.

The *Day of Rest* is full of thoroughly good matter. Let us mention Dr. Vaughan on the "Reign of Sin," the tales, the paper on Herbert, and Mr. Hunt on Jewell. The illustrations are still German, and all the fresher to us for being so.

The *Saturday Journal* has no fewer than nineteen illustrations, some of them of great boldness and effect. When we add that Mr. Forbes, Vambery, Robert Buchanan, Mr. Ranking, and Mr. Gilbert are amongst the writers we need say nothing more.

There are three specially good papers in the *Congregationalist*—on the Revivalists and the Ministry, on Jerome and Augustine, and on Canon Kingsley. Nothing of much value in the *Evangelical*, if we except Mr. Pearson's and Mr. Baldwin Brown's papers; nothing of value in the *Scottish Congregationalist* or the *United Presbyterian Magazine* or the *Jewish Herald*. But we have something of which we cannot say what we have just said. Let us commend the little ones to the *Peep Show*, which would be better if it were not quite so jaunty, and to *Good Things*. Nobody knows what may be made of a magazine for children until he has seen this.

#### BRIEF NOTICES.

The *Aldine Edition of Shakespeare*. The text carefully revised with notes. By S. W. SINGER, M.A., F.S.A. In ten volumes. (George Bell and Sons.) This is another admirable specimen of the cheap issues of the great dramatist, which during the past five-and-twenty years have poured in such numbers from the British press. There has not been a single year in that period during which two or three editions of these works have not been given to the world. No fewer than three editions are at

the present moment in the press—the Imperial Shakespeare of the Messrs. Virtue, which is now nearing completion; the edition of Mr. Dyce (with his latest corrections), of which three vols. have been issued; and this republished edition of Mr. Singer's, of which we have now four volumes before us. An excellent though short life of the poet is given, and a succinct introduction to each play—the only fault we have to find with which is the smallness of the type. Foot-notes, done with knowledge and care, are also given, explanatory and illustrative of the text. The plays themselves are clearly printed in tolerably large type; and for a really elegant, portable edition that can be easily held or carried, we could hardly think of anything better.

*Aids to the Study of German Theology.* (T. and T. Clark, Edinburgh.) No name of author is given on the title-page of this volume; but it is so well and intelligently done that the writer's reputation could not have suffered if it had been. He sets forth very clearly the main tendencies of German thought in its relations to theology, dealing with Kant, Schelling, Hegel and the rest; and especially criticising the position of Schleiermacher and his followers. It is especially to be noted that, whilst the author sees and acknowledges much that is of doubtful value in the philosophy of Hegel, he is yet careful to defend him from some of the extreme accusations brought against him as to the unchristian tendency of some of his positions. Altogether this is a book which is the result of much study and thought, and it could not but be found helpful to students and others.

*A Vision of Creation: a Poem, with an Introduction, Geological and Critical.* By CUTHBERT COLLINGWOOD, M.A. and B.M., Oxon; F.L.S., &c. Second edition. (Edinburgh: William Patterson.) There are some skilful passages in this poem, which is written with high purpose, and is certainly eloquent. Only its primary interest militates against its complete success—the purely scientific basis compromises the work. The very idea of illustrating the process of creation by a series of "days" leaves room for question and doubt as to scientific significances, which the uses of poetic forms cannot legitimately cancel is an error. It is quite true that poetry uses the results of science, and elevates them into new relations. But this is by indirect, not direct means. It is by transfusing them incidentally into figure, subservient to purposes essentially imaginative. While, therefore, we have read Mr. Collingwood's poem with great pleasure, always with a high sense of the cultivated feeling that pervades it, we have never got wholly rid of certain reservations arising from what we have here but room to hint at. In a word, the introduction is either essential to this work or it is not. If it is, then the poem is untrue; if it is not, why is it there? But, while venturing to say this of the poem generally, we must not be supposed to imply that there is no poetry in the volume. The paragraph which closes Book 1st of Part Second is a piece of finely modulated blank verse, and there are various others of similar strain throughout.

*Prayer: Its Reasonableness and Efficacy.* By NEWMAN HALL, LL.B. (London: Hamilton, Adams and Co.) Mr. Newman Hall has just issued a little fourpenny pamphlet bearing this title which is well worthy of thoughtful perusal. Prefacing his subject with some remarks about objectors, conceived in the true spirit of charity, the author, after noticing the cases of successful prayer recorded in Scripture, proceeds to point out that the distinction sometimes drawn between the physical and spiritual spheres is no valid reason against prayer. He then shows the beneficial results of prayer, and deals with the prevalent arguments used against it by those who do not admit the authority of the Bible.

### Miscellaneous.

**DEAN STANLEY IN SCOTLAND.**—Dean Stanley was on Wednesday formally installed Lord Rector of St. Andrew's University. In his inaugural address, the Dean referred to the influence on youth of the consciousness of the duty of sustaining the reputation of his university, his family, or his country, and impressed upon his audience the desirability of each encouraging in himself and others a spirit of emulation and a determination to equal, if it were not possible to excel, wise and noble deeds of their predecessors. On Friday Dean Stanley delivered an eloquent address in the Albert Institute Hall, Dundee, on Calvin, Galileo, and Shakespeare. He pointed out how the fame and services to mankind of the mathematician and the writer of plays had been more lasting than that of the once world-renowned theologian.

**THE CAMBRIDGE LOCAL EXAMINATION.**—The subjoined summary of the results of the last Cambridge Local Examinations shows the numbers

passed from each school (boys):—Albert Memorial College, Framlingham, 67; Manchester Grammar School, 40; Harpur Foundation School, Bedford, 35; All Saints' School, Bloxham, and Bedford Middle Class School, each 34; Mill Hill School, 32; Devon County School, West Buckland, 30; Christ's College, Finchley, 28; Woodhouse-grove School, Leeds, 24; Huddersfield College, 23; Trent College and King Edward VI. School, Norwich, each 21; Wolverhampton Grammar School, 19; Amersham Hall School, 18; Dorset County School, New College, Eastbourne, and Tettenhall College, Wolverhampton, each 17; Royal Masonic School, Wood-green, and Dover College, each 16; Brighton Grammar School and Elmfield College, York, each 13; Gainford Academy, Darlington, Abington House, Northampton, Plymouth Corporation Grammar School, and Modern School, Macclesfield, each 11; Norfolk County School, Strathmore House, Southport, University School, Hastings, and Liverpool College, each 10; Great Yarmouth College, Sheffield Collegiate School, Bickerton House, Southport, and Scarborough House, Malvern, each 9; Lewisham Congregational School, The Wick, Brighton, Collegiate School, Belper, Hanley Castle Grammar School, High Harrogate College, East Devon County School, and Montvidere, Torquay, each 8.

**CORNISH NONCONFORMISTS AND THE PROPOSED CORNISH BISHOPRIC.**—At a recent meeting of the Committee of the Penzance Nonconformist Association the following resolution was adopted:—"The attention of the committee being called to the two bills now before Parliament for the increase of the Episcopate in England, resolved—That in the present state of the public mind on the question of the Disestablishment and Disendowment of the Church of England, we desire, as a body of Nonconformists, to record our protest against the question of disendowment being further complicated by the creation of fresh vested interests in the shape of additional bishoprics, and against the appropriation towards the endowment of such bishoprics of any property now applied to the purposes of the Established Church, and with regard to the proposed creation of a bishopric of Cornwall, we desire to express our assent to the statement made in the House of Lords by the Lord-Lieutenant of the County, to the effect that 'there is no desire on the part of the Cornish people for the creation of a bishopric of the county, inasmuch as five-sixths of the people are Dissenters from the Established Church, and with regard to the observation made by one of the promoters of this legislation that the fact stated by the Lord-Lieutenant, 'was all the more reason for creating a bishopric of Cornwall,' we desire to record our protest against the power of Parliament being employed to aid one Christian church in an aggressive movement against the other Christian churches in the county."

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTH.

**BAINES.**—March 30, at 26, Ryland-road, N.W., the wife of Harry Cooke Baines, of a son.

#### MARRIAGE.

**McDOWALL—MOIR.**—March 26, at St. Andrew's Presbyterian Church, Chatham, by the father of the bride, assisted by the Rev. J. Martin, of Maidstone, William McDowall, Esq., to Grace Drew, eldest daughter of the Rev. C. Moir, M.A., of Delce House, Rochester.

**LOGAN—LENTON.**—March 27, at the Congregational Church, Oundle, Northamptonshire, by the Rev. J. Beaty Hart, assisted by the Rev. Thomas Ryder, of Nottingham, brother-in-law of the bride, Mr. James Logan, of Fairfield, near Manchester, to Annie, youngest daughter of Mr. W. Lenton, of Oundle.

**CORE—BROWN.**—March 30, at Trowbridge, by the Rev. Thomas Mann, Thomas H. Core, Professor of Natural Philosophy, Owen's College, Manchester, to Alice Sophia, fifth daughter of the late Samuel Brown, Esq., of Trowbridge.

**JONES—JONES.**—April 2, at Bedford Chapel, London, by the Rev. D. C. Davies, M.A., assisted by the Rev. T. J. Wheldon, B.A., Rev. Elias Jones, Maentwrog, to Sarah, eldest daughter of Christopher Jones, Esq., Llanfair, Montgomeryshire.

#### DEATH.

**STEWART.**—April 5, suddenly at Branbridges, near Tonbridge, Ann Kesia Stewart, widow of the Rev. Alexander Stewart, formerly of Barnet, Herts, in her seventy-sixth year.

### FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospects free.—Chief Office, 2, Lancaster-place, Strand, W.C.

**BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMPTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

**MANUFACTURE OF COCOA.**—We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London.—See article in "Cassell's Household Guide."

**THE INSTITUTION FOR DISEASES OF THE SKIN,** 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

**DYING AT HOME.**—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berbuses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle, of chemists and stationers.

**STEDMAN'S TEETHING POWDERS.**—Mrs. Hughes, of Beechfield, Poulton-le-Fylde, Lancashire, writes:—"I have used your teething powders regularly for nearly two years, and in no single instance have I found them fail. No words of mine can half express the confidence I have in them, nor convey any idea of the great value and comfort they have been to me and many other mothers to whom I have recommended them." Also highly approved by Lady Susan Milbank, Ashfield, Suffolk. Stedman's Teething Powders are prepared by a Surgeon, formerly attached to a Children's Hospital. Trade mark, a gum-lancet. Refuse all others. Price 1s. 1½d. and 2s. 9d.—Depot, 78, Finsbury-road, London, N.

**ASTHMA, AND MALADIES OF THE CHEST AND LUNGS.**

**—SLADE'S ANTI-ASTHMATIC CIGARETTES,** after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria Park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be) in every case, and in many instances a final cure. Bottles, 2s. 9d., 4s. 6d., and 1s.—Thomas Slade, 118, Long Acre, London, and all chemists.

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**HOLLOWAY'S PILLS AND OINTMENT.**—Unfailing Restoratives.—When climate, age, or hardship has undermined the health, skin diseases are prone to arise and augment the existing weakness. Holloway's medicaments daily prove most serviceable, even under the most untoward circumstances. His well-known and highly-esteemed unguent possesses the finest balsamic virtues which soothe and heal without inflaming or irritating the most tender skin or most sensitive sore. Holloway's Ointment and Pills are infallible for curing bad legs, varicose veins, swelled ankles, and erysipelas. They have long been famed for their power of subduing glandular inflammations, local irritations, eczema, prickly heat, and that annoying eruption which frequently springs from neglecting out-door exercises.

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#### NINETEENTH ANNUAL REPORT.

1. The new business of the nineteenth year consists of 2,307 policies, assuring £406,630, and yielding a new Annual Premium Revenue of £12,238.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, or other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses .....	£33,111
26 Matured Policies and Bonuses .....	29,987
218 Policy Claims and Bonuses .....	£36,098

Surrendered Policies ..... £2,082

4. The payments made by the Company on all terminated policies during nineteen years have been £255,924 on 1584 deaths and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds .....	£27,481
Ground Rents .....	27,883
Mortgages, &c. ....	17,837

£73,208

The average rate of interest thereon being £4 16s. 2d. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

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Nottingham .....	"	12.20	1.30	3.50	5.50	7.30
Leicester .....	"	12.25	1.41	4. 3	6. 3	7.30
LONDON (St. Pancras) .....	"	2.55	4. 5	6.40	8.10	10. 0
						4.30

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Derby ..	"	8.25	10.25	1.20	3.30	6.35
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